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DECEMBER, 1961

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Open Forum

In Defense of Resolutions

To the Editors: Jenkin Lloyd Jones' dispute with resolutions [October *Register* and *Leader*], if carried to its logical conclusion, would eliminate not only resolutions but representative meetings of the Unitarian Universalist Association for any purpose whatever.

I have been in the thick of the resolution-creating process as long as I have been in the ministry, and have many quarrels with resolutions. They are too easy a substitute for more effective forms of social witness, and even so, they suffer from a paucity of responsible participation on the part of local Unitarians and Universalists.

But no denomination has tried harder to discourage recklessness, or to encourage widespread involvement in the drawing up and passing of resolutions, than we have.

That we may not entirely have succeeded can not, for me, be used as an excuse for abdicating the responsibility of bearing a religious witness as a committed fellowship to the social issues of the time. And I suspect that precisely this license is what most objectors to resolutions really crave—WALTER R. JONES, JR., *Gloucester, Mass.*

'The Main Job'

To the Editors: I would like to put in my oar on a minor aspect of the Kuebler controversy which disturbs me. It seems that the only way we can preserve Dr. Kuebler's wisdom for the cause is to create a new department in Boston. And this is reminiscent of the campaign talk of some last spring that if our eminent president were not re-elected, why what would he do? Anything else would be like Kennedy running for state senator in '68.

I protest this attitude on the part of the Bostonians. The parish ministry is still an honorable profession, even for an ex-department head or an ex-president. The local churches are still the prime unit in both Unitarianism and Universalism, and their nurture is the prime professional task in the denomination. Besides, without ministers and parishes, who could the Bostonians send their mimeographed letters to?

(Continued on page 17)

JACK MENDELSOHN, JR.:

Our Problem of Survival

Spiritual Man Can Work His Own Miracle

Despite nonsense about shelters, we can help to develop a world revolt for peace.

There is a twilight zone of uncertainty about fall-out shelters and survival in a thermonuclear war. People are troubled and confused. The shelter problem—in fact, the entire issue of civil defense—is intimately connected with what some observers regard as a growing war psychosis: a combination of fear and unbearable tension generating a "let's get it over with" psychology.

President Kennedy, in his United Nations address, spoke of thermonuclear war as transforming the world into a flaming funeral pyre. On the other hand, the President gave his blessing in writing to an article in *Life* which succeeded in making atomic war no more unpalatable than two weeks of family fun in a humble, homemade, fall-out shelter.

With $700 and four hours of rollicking, patriotic, do-it-yourself labor, any family, according to *Life,* can assure itself of survival in a nuclear holocaust. So let the war come, let the mushroom clouds rise. Just think, Dad can spend two whole weeks with the kids before he has to open the hatch, walk out through the rubble, and go back to the office.

I used to think that casual family fall-out shelters were merely foolish, but a different description is needed for some of the things being said both in and out of government about shelter programs and the nation's readiness to meet nuclear war. I should have thought it inconceivable that supposedly responsible people could be contemplating calmly a wanton and merciless disaster, even encouraging it with ghastly nonsense about shelters.

I have been reading the scientific literature, and it is clear that fall-out shelters in blast areas are useless, while in many other areas they would be only a means of delaying death. I could name many authorities for these statements; one is Dr. John M. Wolfe, chief of the Environmental Sciences Branch and director of biology and medicine of the Atomic Energy Commission.

The two great powers have cached away the explosive equivalent of ten tons of TNT for *each* of the world's three billion inhabitants. Since Hiroshima, the destructive potential of bombs has been magnified to incomprehensible proportions. A surface burst of a ten-megaton bomb (now a bomb of only modest size) would produce a crater 250 feet deep and a half mile wide; the zone of total pulverization would be three miles in diameter. The United States and the Soviet Union have thousands upon thousands of such bombs.

The results of a nuclear holocaust can only be imagined —but not by a public upon whom a "snow job" has been done in the name of civil defense.

I could at least respect a genuine civil defense effort. Scientists generally reject the idea of total destruction. Survivors can be planned for, deep underground, with all that would be necessary to maintain life under the surface for years rather than for weeks. There are ways to assure the survival of a remnant. But what passes for public information and exhortation on civil defense contributes to nothing but an already widespread reluctance to face the monstrous meanings of atomic war.

The issue—war or peace, extermination or survival—challenges us in three roles: as citizen, as person, and as spiritual being. The roles are separate only as the strings of a violin are separate. They vibrate with the same music.

In each of us the roles of citizen, person, and spiritual being intermingle, but each calls forth its unique responsibilities, demands, aspirations, and anxieties.

We are citizens of a beloved country; we are, therefore, patriots. Our nation is engaged in a deadly confrontation with a deadly enemy, the Soviet Union. Mr. Khrushchev said in 1960 that the nation which first resumed atomic test explosions would cover itself "with shame" and would be "condemned by the peoples of the world." The same Mr. Khrushchev *did* resume testing in a massive attempt to terrorize world opinion. He apparently is prepared to be bold and brutal and to march close to the brink to force the maximum concessions from us.

As citizens, we are driven to the recognition that the game of power is one our nation must play if it is not to be bluffed and bullied into abject and demoralizing diplomatic defeats. Our leaders properly have called upon us to hold fast, to run the necessary risks. As citizens, we wish to do whatever is required to strengthen our government as it moves through the treacherous days ahead. As citizens, we realize that we must look upon the present as a time of genuine national emergency, when we are required to demonstrate the strength of a people willing to sacrifice for self-preservation.

But citizenship for many of us no longer ends at national boundaries, or at the boundaries of allied blocs of nations. Recently I heard India's ambassador to the United Nations say in a television broadcast: "I speak now not as a citizen of India. I speak as a citizen of the United Nations, of the world." Many of us have similar feelings; we are citizens of a world as well as of a nation. We see our own and other nations on an atomic collision course. We see that far from being a deterrent to war, nuclear weapons are accelerating the danger of conflict, since nations feel compelled to demonstrate that they will not hesitate to use them wherever their vital interests are directly involved. We see our own nation and the Soviet Union insisting on the sovereign right to wage war over such issues as Berlin. As citizens of the world, our deepest inclination is to say that neither has the right to wage war against the human race in pursuit of national goals.

Thus, as citizens, we are caught on the horns of a devastating moral dilemma, and we have no choice but to live with it and make the best of it. I see no way in which a normal man can repudiate either his love for his country or his loyalty to the human race. A spirit of resignation to the tensions involved in such a dilemma is essential to make a man fit for daily life. As a citizen, then, he responds, sometimes at the same moment, in irreconcilable ways. Yet he has no other choice if he is to keep his integrity.

If you tell me this is ridiculous, I can only say that it happens to be the way the world is.

It is not only as citizens that our souls are torn and tested.

About five years ago John Wharton went to Pompeii and the next year to Martinique. In his studies of both places, certain facts seemed relevant to our own time. He wrote about them in a *Saturday Review* article, "Diary of a Man Struggling With Reality."

The people of Pompeii knew that Vesuvius was a volcano, but when warning signs appeared, they steeled themselves against an earthquake; they would not believe that a volcanic eruption was coming. The people of Martinique did prepare to face an eruption of Mount Pelee, but they anticipated the kind of eruption that history had recorded; they would not believe that the side of the mountain could open and emit a sheet of flame searing every living thing. Yet that is what happened.

There are two categorical ways in which we, as natural human beings, respond to danger. They are fight and flight. We have been responding with combinations of the two, but often in inappropriate ways. The members of the John Birch Society are fighting. They say they are fighting communism; actually, they are fighting the vast majority of their fellow Americans. Their response is a bizarre one, but it is emotionally understandable. Faced with unimaginable horror inflicted by forces over which the individual has no direct control, some of us behave in fantastic ways.

I look at myself. I am convinced that shelters in or near target areas are utterly useless. Yet I have made no attempt to transplant my family to a non-strategic area, such as the Southern Hemisphere. This does not mean, however, that I am not fleeing. It means only that I am fleeing through psychological mechanisms of denial. I am ignoring and dismissing what is too painful to perceive.

To some extent, we are all part of this retreat from reality, and a degree of it is essential to our ability to rise in the morning and go about our normal duties. But reality never has been dealt with successfully by wholly retreating from it. Inevitably, it is necessary to face up.

The crisis is deepening, the tensions are mounting, the countdown toward holocaust is advancing. What can the individual do?

It is as spiritual beings that we encounter this question, and it is as spiritual beings that we must answer.

The individual can try to be worthy of survival. I do not mean only physical survival. Survival does not mean mere existence; it does not mean the preservation of one nation and the obliteration of another; it does not mean the preservation of one family and the extermination of another.

Survival means the carrying on of love and gentleness, of imagination, of the works of the heart, the mind, and the hand; it means the deepening of wisdom and compassion. Without them, human existence scarcely would be worth the effort. Each individual can try to be a better embodiment of what deserves to survive in human life.

I find myself ready to accept the probability of nuclear holocaust, the cremation of hundreds of millions of people,

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The Reverend Jack Mendelsohn, Jr., is minister of the Arlington Street Church, Boston, and a frequent contributor to the Register *and* Leader.

including myself and my family, within the next five to ten years. Everything in man's past points in that direction. Still, hopelessness is an attitude the spiritual man cannot accept.

Like John Wharton in the *Saturday Review,* I feel that a "miracle" is needed—literally a wondrous thing, possibly caused by the hand of God, but wondrous in any event. The miracle is a world-wide revulsion against the mass murder of humanity by humanity, a horror and loathing for the impending death of human morality so deep and so comprehensive that *every* government will have to yield.

This miracle is *not* beyond the pale of possibility. There are those who believe that miracles are impossible without the intervention of a personal God; I am not one of them. But we can agree that the chances for a miracle cannot be harmed by human effort and faith. God may not need our help to pass a miracle, but there is no reason why he should not know that we are willing.

Every human act taken with a sincere desire to fend off the threatened slaughter—whether it is a prayer, or a letter to the President, or a membership in SANE—is one more added to the millions upon millions of acts that may be needed to produce the miracle.

Most important for the spiritual man is the firm decision that his individual action is worthwhile. From that moment on, all kinds of possibilities emerge. It doesn't matter whether he has ten days or ten years. What matters is that life, whatever its length, has zest and meaning.

The fruit of the Spirit, wrote Paul, is love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control; against such there is no law.

This is the necessary miracle: the preservation of the riches of the spirit. Spiritual man may live as though the miracle is already taking place in his own life.

This notice was observed recently at the entrance of the Chapel of Keble College, Oxford: "The Light of the World Is Not on View Until Further Notice." I would like to think that the light of the world will be on view in our individual lives as the presence of a sense of eternity in the way we act, which yet may be part of mankind's rescue from suicide. In this presence, even if the world-wide miracle does not occur, hope will remain.

ARTHUR FOOTE:

Spirit of the Hymns

New Hymnal Is Intended to Re-Create a Vision

Hymnbook Commission chairman reports philosophy and progress toward publication in 1963.

The nine members of the Hymnbook Commission have worked faithfully, diligently, and enthusiastically on their assignment. They are a dedicated and hard-working group. All feel honored to have been chosen.

Some time ago, Dr. John Haynes Holmes wrote us (with his characteristic enthusiasm for hymnody):

> "I cannot refrain from expressing the hope that you and your fellow members of the commission realize the full importance of what you are doing. From a long-range standpoint, you are doing the most important piece of work now being done in our religious body."

We must wait for the future to render its verdict, to learn how well we have discharged our responsibility. But we hope that the hymnal we are editing will prove an exciting landmark and a useful tool for liberal worship in our new denomination.

From the beginning, we have conceived of our job as providing the most adequate hymnbook possible for a movement that covers a broad gamut of theological differ-

Hymnbook Commission, described as both radical and conservative, will add new hymns to book while keeping old favorites.

ence and cultural attitude. We have hoped to produce a hymnbook which both the traditional Unitarian Christian of King's Chapel and the come-outer humanist in Minneapolis would hail as the best book for their purposes yet to appear. We have kept in mind the needs of the rural Universalist parish in Maine or upstate New York and the brand new Unitarian fellowship in Texas or Alaska.

The commission may be described as radical and conservative at the same time. We have recognized that it was a widespread dissatisfaction with *Hymns of the Spirit* that called us into being. *Hymns of the Spirit* is a fine hymnal —still the finest in America—but the water flows under the bridge. The editor-in-chief of that book himself set the optimum lifetime of a denominational hymnal at no more than twenty-five years; *Hymns of the Spirit* is now twenty-four years old.

Whitehead has said: "The mere compulsion of tradition has lost its force. It is our business—philosophers, students, and practical men—to re-create and re-enact a vision of the world. . . ." The commission members believe we need a radically different hymnbook to help us re-create and re-enact such a vision.

We have scoured every literary source, ancient and modern, that we could think of, to find clear, powerful, singable expressions of our ideals, aspirations, wonderings, and adorations in fresh, non-traditional terms. Our new hymns come from such poets as Archibald MacLeish, Robert Frost, G. K. Chesterton, Alfred Noyes, John Holmes, Wallace Stevens, Edna St. Vincent Millay, Louis Untermeyer, Edwin Markham, Edward Arlington Robinson, and Padraic Colum. Some of them come from our own ministers and laymen. Still others come from more ancient sources—William Blake, Matthew Arnold, and Alexander Pope; a Jewish Hanukkah hymn; verses from the Bhagavad Gita; and a lovely poem by the Chinese poet, Fan Ta Cheng.

Not every congregation will wish to sing all of these hymns—indeed, there will be many more hymns than any one congregation ever will sing. But we think that our younger and bolder societies, particularly, will find an ample supply of worshipful and fresh material, made to order for those for whom "the mere compulsion of tradition has lost its force." We expect some raised eyebrows, and we probably have voted to include some material which, for one reason or another, will not win acceptance. It is a case of nothing venture, nothing gain.

The radical, experimental quality of our book will be matched by its conservatism. Most of the book, nearly two-thirds, will be "carry-over" from *Hymns of the Spirit.* We have gone through that collection with a fine-toothed comb, weeding out almost all the hymns the experience of the last twenty-four years has shown to be of little value. There are important exceptions; we are keeping a number of hymns, now virtually unused, in which we believe high quality to be present. For some, it is a question of an unfortunate marriage of text to tune, and we hope that with a new, singable melody—or perhaps an old favorite—it may become a valuable item.

We have not selected hymns merely on the basis of their popularity. Early in our labors, we polled our two ministries, and organists and music committees, over the continent. We have taken the results of the questionnaires seriously; nevertheless, we sometimes have voted not to use hynms, despite their considerable popularity, when we felt the hymn was really inferior and not an adequate representation of any known theological position amongst us. As good hymns sometimes are forgotten because mated to poor tunes, so a poor hymn sometimes maintains its popularity merely because people like the tune, and this has seemed to us an inadequate reason for keeping it in the new book.

We believe we have kept the finest hymns and that our churches of whatever theological bias will find their position well represented. Although many of the new hymns are non-theistic, by no means all of them are. The traditional theist will find a number of new hymns, of excellent literary quality, which express his own position.

Musically, I think our work also must be classed as conservative. We have sought to maintain both high musical and literary standards. On the textual side, this has meant consistent rejection of doggerel, of overly sentimental verse, of cliché-laden rhymes. On the musical side, this has meant a continuation of the kind of perceptive musical judgment that marked *Hymns of the Spirit,* but coupled with the strong conviction that no hymn tune is good unless people can learn it easily and enjoy singing it repeatedly. The commission, well supplied with highly competent musicians, has made certain that all arrangements reflect musical scholarship, but our emphasis has been finding the right melody.

We are producing a considerably smaller hymnal than *Hymns of the Spirit*—about one-third smaller. Our predecessor commission thought 550 hymns were necessary; we have come to the conclusion that 300 will prove adequate. In the light of today's printing costs, this constitutes "good news."

All our decisions have been majority decisions. We have taken plenty of time, held plenty of discussions, before

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Dr. Arthur Foote, chairman of the Hymnbook Commission of the Unitarian Universalist Association, also is minister of Unity Church, St. Paul, Minnesota. This article is an abridgement of his recent report to the UUA Board of Trustees.

voting—but a simple majority has ruled. We have sung through every number repeatedly and sometimes reversed our earlier judgments. Advocates of hymns rejected have brought them up for reconsideration and sometimes mustered sufficient persuasion to swing enough votes their way.

Inevitably, no one of us is fully satisfied with the final selection. No one of us has been able to secure a place for all his own favorites or to bar the admission of all proposed tunes and texts he thought should not be included. We suppose that every minister and layman, as he thumbs through the new book, will be disappointed to discover some old favorite has been omitted; we can only hope that his enthusiasm for the new materials quickly will banish his sorrow.

An early decision was to interline words and music, at least up to four stanzas. The additional printing cost involved seems clearly worthwhile.

We also have reduced the number of verses in hymns wherever we thought it could be done without sacrificing the hymn's message; often we discovered that a five- or six-stanza hymn gained considerably in force by being reduced to four, or even three.

Another decision was to use black quarter notes rather than open half notes—changing time signatures from 4/2 to 4/4; this does not affect the way the music should be played, but it is obvious that the musically untrained have had difficulty with the open-note style, popular a generation ago.

The entire hymnal has been copied. The manuscript is being "proofed" carefully by our musicians for musical accuracy; by December, it will receive textual scrutiny. Meanwhile, we are wrestling with copyright problems.

The carry-over material from *Hymns of the Spirit* presents few copyright problems, though in several cases we are unable to trace ownership of texts; authors have died, and literary heirs are unknown. Probably our evidence that a thorough search has been made will satisfy legal requirements.

The thornier problems involve some of the new materials. One or two of the British composers ask impossibly high fees for the use of their tunes. Tagore's American publisher has denied us permission to use several arrangements of his poetry. Using the work of modern poets as hymns often raises the question of making minor changes in the text to obtain regularity—and poets differ in their willingness to see their work altered.

We are working as rapidly as we can, but at best, it is a slow and time-consuming job. We hope it will not be necessary to drop many hymns because copyright permission could not be obtained. Our schedule, when we first met in 1957, was to complete our assignment in five years—that is, to put the entire manuscript into Beacon Press hands in 1962. We are on schedule. The Press should have the hymnal section early in 1962.

I have not yet mentioned the remainder of the book. We plan a book as well indexed as *Hymns of the Spirit*.

We have decided not to attempt a set of "Orders of Service" since it is apparent that the worship practices of our movement are too varied and individualistic. Our survey showed that few of our churches use the services in the front of *Hymns of the Spirit,* though many ministers use elements drawn from them. Most of our churches mimeograph their own "Orders of Service."

We shall include some service materials; an order or two of worship, in outline, principally as a guide for fellowships; a section of prayers, a few litanies, some closing words and benedictions—all this chiefly for lay worship leaders.

There is clear demand for *responsive readings* and this we are endeavoring to meet with a much expanded section —roughly twice the number of responsive readings found in *Hymns of the Spirit.* There will be approximately as many readings from the Psalms and the rest of the Bible as are presently included, but there also will be readings from Buddhism and the other world religions and from sources ancient and modern, to a total of about 150.

We are not as far along in our work in this section. It presents fewer problems: no music is involved, there are fewer copyright problems, and less time is required to set type. Several of us are working on this section independently; all of us will center our efforts on it as soon as the hymn section is delivered to the Press.

It is our hope and expectation that the book can be published in 1963 and be ready early enough in the Spring to permit our churches and fellowships to start their church year in September with the new book in their pews.

WHATEVER CHILD

Whenever time, wherever place,
is born a child of love and grace
who grows to lead men up the road
to firmer, stronger brotherhood,
we hail his birth, though high or lowly,
we mourn his death, but count as holy
what he teaches us through living—
loving, learning, serving, giving—
and seek him no celestial throne:
the child is holy of his own.

ANNE BRADLEY

JOHN M. MORRIS:

The Perils of Floccinaucinihilipilification

Minister Identifies Danger Facing Liberal Church

Recognizing our malady is the first step toward a cure. The rest is up to us.

The *Saturday Evening Post* recently reprinted one of my favorite cartoons, one that first appeared in 1933 when the progressive education movement was in full swing. Howard Baer, the artist, shows a classroom full of youngsters leaning on their arms and looking bored, and one boy plaintively asking the teacher, "Do we have to do whatever we want to again today?"

The "progressive" classroom is distressingly like the picture that sometimes is drawn of the liberal church: The liberal may believe whatever he wishes, and so he believes little. He may do whatever he wishes, and so he does nothing. He may think as he pleases, and so he doesn't think. He feels superior to the members of other churches, however, because he doesn't fall for the myths that amuse them. If the church were no more than this, each person in it would be as bored as the children in the cartoon. Such a picture is grossly distorted. Liberals are not bored people. They are more likely to exhaust themselves attempting to do too many things than to gaze vacantly out the window. Yet the danger remains that the liberal church may look upon itself as small, unimportant, and eventually worthless.

Even more destructive, we may come to regard as unnecessary the religious and ethical search for which the church exists. Too many men and women feel they do not need to consider, evaluate, and revise their own ethical and religious goals. They are content to bumble along on whatever bits of light they can borrow from the street light out front, or the neon sign a block away, so that they live always in a dim half-light. As the liberal minister Edward L. Ericson once put it, they are spiritual bulb-snatchers.

The greatest danger comes when a person begins to think of himself as worthless and of other men and women as essentially pointless. You have met people whose very appearance, and every word or gesture, seems to say, "I'm not a very important person. I'm only one person, and one doesn't add up to much."

Such a self-effacing person has a mirror-image, an opposite. The other kind of person has a dominant, overbearing attitude that tells others they don't count for much. He refuses to listen to anyone, but he is only too happy to inform the world of his own importance.

The two persons are closely related. Both feel basically worthless, though they react with different responses.

Thus our liberal movement is faced with three dangers that could destroy us as a group and perhaps as individuals. We tend to regard the church as trivial; its religious and ethical search as pointless; and human beings, ourselves and others, as worthless.

How may we best respond to the dangers? First, we may remember that it's not the size of the crowd that matters. It's the size of the idea, and devotion to that idea, that makes it significant or trivial. Never say, "How few we are." Never say, "I am only one person"—Jesus, Buddha, and Gandhi were each only one person. Never estimate the importance of an idea by counting noses.

A second corrective to the dangers is "faith," understood in its proper sense and not in the popular mistaken usage. Faith means a willingness to commit oneself, despite apparent obstacles. It means openness and seriousness. It is never blind. Properly, faith means a commitment to the future, not a closed-minded allegiance to the past.

The Reverend John M. Morris is minister of All Souls Unitarian Church in Colorado Springs, Colorado. Mr. Morris, a graduate of the University of Michigan and the Starr King School for the Ministry, previously has served churches in San Diego, California, and Quincy, Illinois.

A third answer lies in the structure and meaning of the church as a community. I think of the church in the somewhat old-fashioned but evocative phrase of Josiah Royce: the church is the representative in miniature of the "beloved community" of all mankind. It is an inclusive community, which will welcome new members and be open to the ideas and criticisms of people outside itself, but it must be conscious of itself as a community. Each person sustains, and is sustained by, the whole, in the way that bricks support, and are supported by, the arch to which they belong.

Let me suggest one more answer to the dangers. In the history of medicine, once a disease was identified, men often were well on their way to a cure. In the same way, to isolate and attack the enemy of the liberal spirit. I propose that it be given a name. I propose that we pick the least used word in the English language and pin it on the enemy. I propose we call it *floccinaucinihilipilification!*

What does it mean? According to the *Oxford English Dictionary,* it has been used only three times in the history of the language, in 1741, 1816, and 1829. It is "the action or habit of estimating as worthless."

Now we have it. Now we have a name. When someone says, after a Sunday service, "There were so few of us this morning! Only two people showed up, and the rest went to play golf," you may reply, "That is nothing but floccinaucinihilipilification! It isn't numbers but the purpose that counts."

When the second danger rears its head, and a person writes to me, "Please take my name off the mailing list. Your idea of thinking things out for yourself is silly. I've found the true gospel," I may send him a form letter saying, "Dear Sir (or Madame): You are indulging in floccinaucinihilipilification! And you're a spiritual bulb-snatcher, besides. Cordially yours."

Finally, the next time a person ignores you or looks down his nose at you, you have a perfect weapon. As he is about to turn on his heel, you may exclaim, "You are a floccinaucinihilipilificator!" I'll bet he won't have a quick reply for that!

BRUCE T. LUNDIN:

Toward a Richer Humanism

Science Can Enlarge Humanist View of Man

Man must go beyond ideas of "welfare" and "happiness" to find his values.

A liberal theology, by its very nature, must be centered on a deep concern for the meaning of our existence. It must revolve around questions arising from the predicament in which we find ourselves. Serious reflection on the meaning of humanism as a religion forces upon our minds at least two aspects of our human situation.

One such aspect is the thin film of life that is clinging tenaciously to the small speck of cosmic dust we call earth. The second aspect concerns a small part of this film of life—the few of us who are contemplating the unknown, creating abstract thoughts in our own individual ways, asking unanswerable questions, and sharing intellectual experiences with each other.

These two aspects of what we find around us embrace, on the one hand, our insignificant position in the im-

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In today's world of science, we must consider the meaning of humanism before we can evaluate it as a religion.

mensity of space and time and, on the other hand, the wonder, the greatness, and the uniqueness of the human mind. Both aspects must, it seems, serve as a focal point for any useful system of philosophical or religious thought. They must be accepted as reality, even though such acceptance is basically an act of faith in itself.

Humanism has meant many things to different people at different times and is a concept apt to become slippery in any critical discussion. Let us consider it as a system of thought based on the idea that man can solve his own problems here on earth, without looking beyond himself to fulfill his own destiny.

Viewed this way, humanism is characteristic of the American outlook on life. Most Americans are interested in human welfare; while conceding the existence of pain and evil in the world, they believe these ills can be cured by man if only he becomes wise enough and does the right things.

Most Americans, however, accept such beliefs in more of a philosophical than a religious sense. Humanism is to them more a code of ethical behavior than a religious tenet. While our Declaration of Independence, for example, expresses an interest in life, liberty, and the pursuit of happiness, it also states that men are endowed with these inalienable rights by their Creator; in its last sentence, reliance is placed in the protection of Divine Providence. Thus, while our founding fathers and certainly most present-day Americans are humanistic in an ethical, potitical, or social sense, it seems to stretch the point somewhat to claim, as many humanists do, that humanism is "America's real religion."

To evaluate humanism as a religion, we no longer can argue whether it is right or wrong as a system of belief. We must, instead, consider what aspects of our human situation it must embrace to serve as an adequate religion, and what may be some of the dangers to mankind if it is not properly understood.

It has been said that humanism establishes human welfare and happiness as the principal aim of life. This is obviously a good aim, but whether it is adequate depends upon what is meant by welfare and happiness. When human happiness embraces such activities as fulfillment of creative impulses, the joys of an intellectual quest, the development of a sense of beauty, or a feeling of oneness with the universe, it has both meaning and purpose. When, however, happiness is restricted to considerations of physical comfort and ease, freedom from pain or struggle, or even the provision of variety and amusement in our lives, it falls short of the mark.

Human welfare, when it becomes our primary concern, belittles man by placing more stress on what can be done for him than on opportunities given to him. The grand paradox of our society is that we magnify man's rights but minimize his capacities. Let us, therefore, recognize that welfare must concern not only man's physical state but also the welfare of his soul—or, to use more modern or appropriate terminology, the welfare of his consciousness.

In a similar vein, many humanists claim their system of belief is devoted to achieving a harmonious, co-operative existence for mankind. Again, it is a matter of emphasis. If we really want a co-operative existence, we can find complete devotion to it among the ants, the bees, and the communists.

Man is clearly more than Social Man living completely within society, Economic Man producing and consuming goods, or I.Q. Man scheming rational solutions to problems. He is also Man who Desires, Man who Doubts, Man who Prefers, and Man who Creates Values. It is not the society he constructs or the machines he makes that give meaning and direction to his life, but the values he creates and the ideals he holds. Such ideals and values cannot be found within a purely co-operative existence.

To achieve a broader understanding of man and his role in life, we cannot return to sixteenth century scholasticism or to revelation as a source of truth. We must build upon some form of humanism or naturalism. How is this to be done? It has been said that humanism proceeds "under the wing of science." To continue to follow the paths of science, however, will require deeper understanding of its methods and renewed appreciation of its values and limitations.

Science has given us immense power, knowledge, and (above all) an awareness and comprehension that no other area of human activity has yet provided. Some rather formidable difficulties have been introduced, however, since the turn of the century. For instance, science now tells us the universe is neither finite nor infinite—but unbounded in a sort of mathematical sense. We no longer have space and time as sure and separate entities, but space-time continuum that curves back on itself. Instead of solid, permanent matter in the universe there are only various forms of energy which become, in turn, waves of mathematical probability and thoughts as much as anything else.

Even the electron is no longer the solid, predictable piece of matter it was once thought to be, but possesses a certain amount of unpredictability or "free-will" of its own. Causality—the concept that the same causes will always produce the same effects and that future events are completely predestined by present circumstances—is on the decline. This state of affairs is not the result of inadequate knowledge but is where our present knowledge has brought us.

Professor P. W. Bridgman has summed it up well when he says, in an article in the *Bulletin* of the American Academy of Arts and Sciences:

> *. . . the insight derived from our recent experiences in physics . . . is that it is impossible to transcend the human reference point. . . . We are now approaching a bound beyond which we are forever stopped from pushing our inquiries, not by the construction of the world, but by the construction of ourselves. We are confronted with the truly ineffable.*

And is this so surprising? Why should the universe be constructed in a manner completely comprehensible to our minds? Let us be humble enough to admit that the intimate workings of nature may well outrun our capacity for pictorial presentation.

Although the territory we are entering is largely uncharted, recent insights derived from science force us to rethink some fundamental questions about the nature of matter and the objectivity of our sensory experiences. The fact that the Schrödinger atom, with its mathematical waves in multidimensional space, presents a frankly incredible picture may have within it some hopeful implications for man himself.

In the first place, to be able to admit that what we cannot understand still may be true may prevent us from concluding that what we cannot explain in conventional, materialistic terms must be an illusion. Thus, the ground is cut from under the arguments that our ideals, value judgments, and aesthetic experiences are mere epiphenomena on the surface of reality. Further, the decline of determinism in the physical sciences, which has led to the granting of a certain degree of unpredictability or "free-will" in the physical world, makes it easier to believe the intuition of our own free will. The sociologists will have an increasingly difficult time denying to man what the physicists are beginning to grant to the atom.

Our science, and hence our outlook on nature, no longer can be completely materialistically oriented. There is a growing realization that we are not dealing with nature as removed from man, but with a science of nature as thought through and described by man. This does not mean putting subjectivity into science, but putting man into nature and viewing science as a bridge of understanding between the two.

Concepts that are intuitively given to man cannot be removed from our explanations of nature; mental activities are among the inevitable properties of world substance. As Sir Arthur Eddington and others have observed, the whole of what exists, the external world and our minds, is homogeneous in its nature. "The stuff of the world," he says, "is mind-stuff." That we are in this manner part of the physical universe should give us faith in our significance. If we thus bring the divine down to earth, so much the better.

To follow the path of science, therefore, will require a new understanding that matter and its motion through space and time are not the sole realities of the universe; just as real in our physical universe is the mind of man with his aspirations, desire for beauty, and mysterious creativity. Man's power of creative thought is a natural product of his evolution; by virtue of his consciousness, he becomes a part of the universe.

If we can accept this—that thought, perception, and spiritual harmony belong as naturally in the universe as visible energy and tangible matter—our gain is immeasurable. At this level the spiritual and the scientific merge, and it is our human task to see them all—matter, energy, mind, and spirit—as facets of a whole. We are no longer shut out of our house, mere observers on the cosmic scene; we typify the nature of the universe and are the essence of its continuity. Individually our role is brief, but taken together we contain all of the past and carry the hope of a creative, adventurous universe, not just here on earth but wherever a sun shines and a planet becomes fertile.

SOLSTICE REVERIE

When man was young, midwinter paeans rose
Above stone altars, as the chill earth turned.
The sun fulfilled man's hope and longer burned
As solstice festivals drew to a close.

Through anguished centuries the homing sun
Was met with feasts and revelry.
A star, a manger babe, a green fir tree,
Became new symbols of the respite won

By our forefathers from dark winter's sting.
They gave light greeting. We must give it birth,
Through love that shall illumine each man's worth
And by its glow lead all mankind to spring.

LETHA CURTIS MUSGRAVE

MARY H. BLANSHARD:

What Are Our Chances for Peace?

We Find Ourselves Teetering on 'the Brink of War'

Washington observer looks at capital scene in attempt to tally debits and credits of our chances for survival.

Washington, D. C.
Fall 1961

The political climate of Washington never has been more tense in "peacetime." Life or annihilation? Man walking in dignity, or man creeping in claustrophobic fear to a makeshift air raid shelter? This is the choice before us.

As an anxious world faces 1962, what are the odds that the peacemakers will triumph over the warmakers?

We were shocked when philosopher Bertrand Russell was locked in a cell in London protesting nuclear tests. We shudder when Russia blasts forth bomb after gigantic bomb, polluting the air and land with radioactive fall-out. We wince as our government loses a great moral advantage by answering Russian tests in the air with small underground blasts—though at least, up to this writing, ours do not contaminate the air.

Washington has lived in a state of tension, almost continuously on "the brink of war" since John Foster Dulles dreamed up that phrase. But we have not gone to war over Quemoy and Matsu, Lebanon, Vietnam, Laos, Cuba, Syria, or Berlin.

On Berlin, there are almost as many points of view as there are senators. From opposite sides of the aisle, we quote two.

Claiborne Pell, Democratic junior senator from Rhode Island, has said: "In the context of Berlin alone, there is no solution. We cannot retreat because of our commitments there, or can Khrushchev, because of the pressures of world Communist opinion. . . . There are three alternative Soviet viewpoints, any one of which we could accept. First, we could accept the Oder-Neisse boundary . . . the average German is not losing sleep over it. Acceptance of this line would do a lot to increase the peace and stability of Central Europe. Second, we could accept a temporary recognition of East Germany as long as there were built-in safeguards *vis-à-vis* Berlin. The thought of two Germanies does not worry most Europeans. Or third, there could be a commitment on our part never to furnish nuclear weapons to West Germany providing the Soviets made the same promise *vis-à-vis* East Germany. . . ."

Margaret Chase Smith, Republican senator from Maine, addressed herself on the Senate floor directly to the President: "Brave words are fine—but action speaks louder than words and deters Khrushchev more. I fervently hope that he would not make his final assessment as to our will and purpose in Berlin on the basis of what he has seen and deduced from, for example, Laos and Cuba. God forbid that the pattern of brave words on Laos and Cuba, followed by no brave action, be repeated in Berlin."

President Kennedy has surrounded himself with some men of great wisdom and compassion whose vision is of peace and who are determined to achieve it. They include outstanding Unitarian-Universalist laymen—Ted Sorenson, Arthur Schlesinger, Jr., Adlai Stevenson, and Chester Bowles. On Capitol Hill, Mr. Kennedy listens attentively when Senator Fulbright, chairman of the Foreign Relations Committee, speaks and to Hubert Humphrey, idea man of the Peace Corps and the Disarmament Agency.

What, realistically, are the chances of survival on our tiny planet? Let's look at the credits and debits for peace.

On the debit side of any trial balance, we must list:

1. The climate of militant, patriotic nationalism that results from all of the acts toward war which are played up so flamboyantly by the press, radio, and television. The pro-nationalist is always the "good" man, be he American or Russian.

2. The resumption of nuclear tests by Russia and France, with the United States following suit—but underground. It was shocking to learn from Madame Khrushchev, talking to the peace marchers in Moscow, how little the Russians were aware of the new nuclear explosions.

3. The wall of separation in Berlin is a constant threat to peace through possible mischievous acts as well as armed overt acts. There is always the danger that "accidentally" it will not be a tear gas bomb which is tossed over the wall, but a nuclear bomb.

4. The tragic death of Dag Hammarskjöld at a moment when the United Nations was in a critical condition. In October, the UN was running a red ink balance, with $118,182,018 of unpaid bills. The Congo operation required an unexpected $10 million a month, and the Soviet Union and its satellites, along with France, refused to foot any of the bill. In the Middle East, the Communists and the Arab states have refused to pay any of the costs. Only fourteen of one hundred UN members have paid their share for the Congo costs and the UN's 16,000 troops. Most Latin American countries frankly say they can make only token payments to the UN budget. This tallies up to a possibly bankrupt UN at year's end with a debt of $100 million.

5. The neutral nations are an indirect threat to peace in Africa, the Middle East, and Asia because they are confused and shirk responsibility. No country can be neutral in the sense of being neither for democracy nor dictatorship.

6. Enemies to peace such as Franco and Salazar, who are fascist-minded and who deny freedom to their peoples while claiming to be part of the free world. Perhaps Eisenhower's trip to Madrid and his picture taken with Franco did more to confuse the "neutrals" than any one act in recent times. In eight years, the United States has poured about $1,200 million into Spain for economic and military assistance. Before adjourning, Congress voted another $15 million in aid.

7. The fantastic waste of the taxpayers' money on defense and security will continue to make the front pages, unless we go to war. Senator Paul Douglas serves a useful function in pointing up the astronomical fiscal fiascos.

Now let's look at the credit side:

1. The United Nations is the world's great instrument for peace—if the one hundred member nations will use it as a forum to voice their disagreements and to settle them around the conference tables.

2. President Kennedy has maintained a reasonable poise in the midst of continuing crises. His great UN speech will go down in history as one of the finer utterances of a statesman under tension. Who can forget the nobility of his opening paragraphs:

"We meet here in an hour of grief and challenge. Dag Hammarskjöld is dead. But the UN lives. His tragedy is deep in our hearts, but the tasks for which he died are at the top of our agenda. A noble servant of peace is gone. But the quest for peace lies before us.

"The problem is not the death of one man—the problem is the life of this organization. It will either grow to meet the challenges of our age or it will be gone with the wind without influence, without force, without respect. Were we to let it die, to enfeeble its vigor, to cripple its powers, we would condemn our future."

3. The creation of the Arms Control and Disarmament Agency brought new hope to the peacemakers. Now, for the first time, first-class minds will be concentrating on affirmative goals.

When the Senate passed the enabling act, Senator Humphrey, its chief advocate, said: "One of the reasons why we lose the peace is that we have never been able to get the Congress, until today, to stand up and say, 'We have to plan for peace. We have to work for it. We have to study for it. We have to pay for it. We have to sacrifice for it.' The Senate passed a defense appropriation bill of nearly $47 billion in less than an hour. We have argued about a Disarmament Agency bill in the Senate from ten this morning until six this evening and it involved only $2 million. I wonder sometimes what people must think of us."

4. Our government is constantly offering and delivering concrete aids to peace. Example: we are increasing by forty per cent our contribution of Uranium 235 for peaceful uses at home and abroad, a total of 363,000 pounds. We have agreements with thirty-eight countries for the use of the uranium. Example: a 240,000 kilowatt electricity plant will be built under the European Atomic Energy Community (Euratom) and the United States. We back this program with credits totaling $135 million and guarantee the uranium.

Since the beginning of time civilized man has taken the road to war. And as Sean O'Casey says, "In war, judgment flees to the brutish beasts, and men just lose their reason."

After past wars, there have been survivors to produce sons to fight in the next war—and there has always been a next war. But in the one of which we are on the brink, there well may be no victors to produce sons and daughters for another holocaust; the survivors, if any, will have progeny so contaminated by Strontium 90 that they will be incapable of war or peace.

In the shaft of light that houses the United Nations on the East River in New York City, Dag Hammarskjöld's spirit still pervades the halls and council chambers. He designed the "Meditation Room" on the ground floor of the General Assembly building. In black marble, he left this inscription: "This is a room devoted to peace and those who are giving their lives for peace. It is a room of quiet where only thoughts should speak."

Mary Hillyer Blanshard, former executive director of the Unitarian Fellowship for Social Justice, is the Register-Leader's *Washington correspondent. She is known to readers of* The Unitarian Register *for her column, "A Unitarian in Washington," and is the wife of Paul Blanshard, author of* American Freedom and Catholic Power *and other books.*

School Where Children Are People

Starr King Experiment Proves Fruitful

Berkeley, California

Starr King School for the Ministry conducted in 1961 its fourth successive summer course in religious education which combined an adult seminar and a laboratory school for children. The program has provided a unique experience not only for Starr King students, but for lay persons, church school teachers, religious education directors, and ministers. It has been profitable for adults and enjoyable for children.

Dr. Dorothy T. Spoerl taught the 1961 seminar. In previous years, the course has brought to Starr King school such highly qualified religious educators as Dr. Lucile H. Lindberg, Dr. Angus H. MacLean, and Dr. Robert L'H. Miller. The adult seminar has been devoted to helping students think through and formulate a philosophy of religious education with which they can work and which is consistent with a liberal religious orientation. The laboratory school has given them real situations with which to deal in implementing their philosophy.

The laboratory school, including children from nursery through sixth grade, has contributed to the program in many ways. Under the direction of the Rev. Horton R. Colbert (until last fall director of in-service education for Starr King School and now minister of the Unitarian Society of Westwood, California), the school has served as a significant training ground for those who have taught. The students have been asked to experiment with methods, materials, and ways of dealing with children rather than to conduct a demonstration of "ideal teaching."

Perhaps the outstanding characteristic of the laboratory school has been the freedom allowed the teachers and children by its very form. The plant has been adequate, and the classes have been kept small. Berkeley summers usually permit much outdoor activity. Though the session is for only three weeks, each is a five-day week from nine in the morning until noon; thus in teaching hours it constitutes a period almost equal to half a school year in churches which have a one-hour weekly session.

Freedom also has been allowed in the curriculum, distinguishing the laboratory school from many public schools and church schools. No one expects the teachers to provide, or the children to depart with, specific, preplanned information or knowledge. Some teachers have used this opportunity to permit the children to find their own directions of interest. Others have tried out special materials; for example, two students experimented with a unit on jazz in a sixth grade group—jazz with its implications for liberal religion! The unit may be made available for experimental use in church schools.

Such a laboratory school affords an opportunity to be more concerned with people as people than with curricula or methodology. Yet one discovers that concern with people as people develops one's ideas of curriculum and method. Each year the laboratory school has proved anew how children thrive when people's primary interest in them is as individuals, and each has shown that when children follow their own interests, content develops rapidly.

The seminar for adults held in connection with the laboratory school makes a fine combination, both in terms of teaching and of mechanics. Students in the seminar spend a part of every morning observing classes in the school. Thus they have real situations to use as a focus for their academic discussions, which become more meaningful; they find much to disagree with and to discuss. The laboratory school also has made it possible for adults to attend the seminar while their children are having a valuable experience.

Each day the laboratory school teachers have held an informal luncheon meeting with the seminar leader and the co-ordinator of the laboratory school. The meeting is used for interchange among the teachers, criticism by the seminar leader and co-ordinator, and a consideration of the criticisms and comments of the observers. The laboratory school teachers have also met with the parents of the children, another link in the integrated process of learning and sharing which pervades the program.

After four years of experiment, the religious education program and the laboratory school have become a solidly established part of the Starr King summer program—along with theology and churchmanship, sermon clinics, and other classes. Perhaps from such programs will come the creative offerings in religious education that we dream about.

JAMES STOLL
Starr King School

Editors' Forum

The Other Side of the Hill

The enemy is on the other side of the hill. He always is. If he were on this side he would not be the enemy, for then he would be like us.

What is the enemy doing on the other side of the hill? We do not know, but there is one way of finding out. He is just like us. He is probably doing exactly as we are doing. There may be some differences, but, the hill between us, he is still like us; we could not fight anyone utterly different from ourselves. We should probably have no interest in them.

Our enemy therefore is doing as we are doing. There are, to repeat, some differences, but fundamentally he is just the same.

The Russians have exploded the 57-megaton bomb. It has been described as monstrous. So it is. To learn to kill the greatest number of people in the shortest possible time is a monstrous act. But we say that of the people on the other side of the hill, not always of ourselves.

In 1954, on March 1, the Americans exploded in the Pacific a 12-megaton bomb. That was seven years ago. Is there much difference in monstrosity between a 57- and a 12-megaton bomb, even allowing for a new historic situation?

Mr. Amery, the Secretary of State for Air, has just declared that Britain could cripple "not just the military potential of the Soviet Uuion, but a large part of their population, their industry, and their machinery of Government." That is a great deal. A fair amount of preparation must have been put into that, but Mr. Amery did not add the word monstrous.

We feel ourselves to be decent people; so do the other people on the other side of the hill.

Let the probe go deeper. It is calculated that a 50-megaton bomb can kill 250,000 people. That is terrible. No particular terror is felt, however, that far more than 250,000 people have been killed in one "small" war since the end of the last great war. In June, 1950, the Korean War broke out. It lasted actively for some three years. Officially it has not ended yet; there is only an armistice. During the three years some five million people were destroyed, and no doubt the lives of several million more were shortened by disease and hardship. It becomes a difficult calculation in monstrosity to compute which is worse, 250,000 people killed potentially in a few minutes, or five million actually destroyed in three years. What do the Koreans think about it?

Did the Koreans wish to destroy themselves? In August, 1945, after the defeat of the Japanese, the Russians occupied North Korea. A couple of months later the Americans occupied South Korea. Whenever Russia occupies a country, it goes communist; whenever the Americans occupy a country, it goes democratic. It is probable that to this day nine-tenths of the Koreans know no difference between communism and democracy and could care less. In any case they had no wish to learn the blessings of either system at the cost of five million people slain by weapons brought into their country by the communists and the democrats. The Koreans, if they had been left alone, could probably have stumped up some government of their own not markedly different for everybody concerned from the governments under which they now live.

The saviours of the world came to their aid and imposed horror upon them—mostly forgotten save presumably by the Koreans.

The other people on the other side of the hill are still saving the world just as we are. They are the carriers of the banner of Lenin, who according to the other people, taught the world the ultimate truths, whether the world wishes to learn them or not. We carry the banner of liberty, and the world must be taught liberty, our version, whether it desires to learn or not.

Under the banners the megaton bombs are being prepared and the claptrap of the national leaders resounds across the hill-top not very different on either side in meaning or phraseology.

Stalin probably had much to do with the Korean war. Stalin was the great promoter of the truths of Lenin. His effigy, or ikon, has been lifted out of its place of mystery in the sacred mausoleum in the Red Square and buried underground, where presumably it will soon rot.

Before this event happened, we had a guess that it would take place. We were right! We did not send spies to Russia to find out about it; in this office it was only necessary to suppose that the Russians were something like us, and that among them there were enough people trying to blow away the guff, myths, and images by which their people in authority live.

This work is still going on, on both sides of the hill. It may catch up with the bombs and the insufferable cruelty of easy words easily said while the masses, like sheep, helplessly wait.

To stand upon one's own feet, to know that the barbarians are at the gate not only on the other side of the hill, is a useful defiance to the horror of the bomb.

THE INQUIRER, *London, England*

What Our Ministers Say

The task upon which the secretary general of the United Nations was engaged at the time of his death should cast a hopeful ray of light into the future. That task symbolizes our liberal religious respect for human dignity and the pluralistic world society. It was negotiation of differences between potentially warring groups of people, and it is the major challenge of our era.

Perhaps, in memory of Dag Hammarskjöld, we should talk less of peace and more of non-violent conflict; less of compromise but more of dialogue and negotiation with those we cannot call "friend." Perhaps his death will remind us to speak less of victory and more of the importance of discovering means whereby potentially conflictful ideologies may live together on the same planet without open battle. If only these needs have been dramatized, something wonderful for humanity will grow out of the loss.

Paul E. Killinger, Bloomington, Ind.

We are urged to seek a religion that involves the heart, the soul, and the mind. As liberals, we have considered the search for religious values primarily in terms of the mind. Our emotions may be exercised, but not in church. Is it not time for us to consider the whole person in the Sunday experience? We need, I believe, to feel the truth which we pride ourselves in defining so well. Religious action may result if and when we permit our hearts to become involved and our emotions to be disciplined and directed.

Robert A. Storer, Winchester, Mass.

The sermon is not the word of truth but the word that seeks the truth. As such, it must be free. It cannot be bound, whether to a people's fond expectations or to a particular text or tradition. The sermon is the word to pluck up and to break down, to build and to plant. As such, it speaks doubt and affirmation. The sermon is the word of relevance. As such, it speaks to the whole man, his ethics, politics, economics, art, science, and religion. The sermon is the word of reconciliation. As such, it strives to speak without enmity and with a perspective that is broader than the confines of political or social partisanship. The sermon is the word of discipline. As such, it strives to speak with clarity, dignity, and knowledge. The sermon is a word of candor. As such, it strives to speak with integrity and without fear.

Carl Bierman, Kennebunk, Me.

Beneath the many proposals for the churches to merge and consolidate, and thereby give up something of their separate traditions, lies a growing realization that there is a common cause and a common enterprise in the name of religion.

For each of us, our differences are important, but despite them, we share—with few exceptions, I think, in these times—the opinion that it is important for the individual to have a unifying and guiding faith, that he can meet the issues and problems of life with courage and understanding, with some awareness of what is good and what is not so good, with a realization that as a person he is of necessity responsible for the well-being of others, even strangers, and that his life becomes meaningful and satisfying as he assists others to find meaning and satisfaction.

Edward H. Redman, Arlington, Va.

Goethe was stiff, haughty, and regal, while Schweitzer is simple, humble, and direct. The quality of sacrifice that crowns Schweitzer only barely places a scepter in Goethe's hand. Schweitzer bestows upon man the staff of life. Goethe appeals to the stuff of the mind. Goethe serves as Schweitzer's *guru,* and every man is better for having a giant who inspires in discouragement and strengthens in weakness. Schweitzer was the late Dr. Dooley's *guru,* and the spiritual guide of countless thousands of others, even those who knit little squares for large blankets for the Lambarene hospital. Goethe would exult in Schweitzer even as Schweitzer exalts Goethe. The two giants are linked by an indissoluble bond, as all men are when their strength is joined to others who can feed them, elevate them, and ennoble their purposes.

John Nicholls Booth, Boston

The United States Supreme Court has sustained Sunday closing laws as being constitutional because the state has a right to set aside any day it wishes as a "day of rest." Only one judge, Justice William O. Douglas, disagreed with the majority on all counts and contended that Sunday closing laws constitute an illegal establishment of religion. America has been called "the melting pot," and has taken pride in the variety of its people's backgrounds. I cannot see how it is moral or legal or practical to have blue laws in a plaid society!

John Cummins, Waltham, Mass.

Open Forum

(Continued from page 2)

If I had to come to "25" for a tour of duty, I'd consider it a sacrifice for the cause, and I'd be overjoyed to get back to the main job of the ordained minister. Tell Dr. Kuebler we would welcome him into the fellowship of the parish ministry and rejoice with him. Our consolation to Dr. Greeley that he must remain president—WEBSTER L. KITCHELL, *Kirkwood, Mo.*

'Whose Side?'

To the Editors: I find John W. Cyrus' article, "Pattern of Subversion" [Mid-Summer *Register* and *Leader*], quite disturbing.

While he pleads for freedom of subversion for the Communists in my country, the United States, my husband is overseas prepared to give his very life for freedom, not for Communists whose object is conquer the world by any . . . means, but for the shackled people in East Germany.

Why doesn't he plead with the Communists for freedom, not only of Cubans, Koreans, Hungarians, but of the Russian people themselves who aren't allowed any freedoms?

Whose side is he on? There is definitely a side—the Free World against Communism. And the Free World is giving its very lives for freedom. . . .—VIVIAN BELLEMERE, *New York, N.Y.*

Travel Aid Urged

To the Editors: Malcolm R. Sutherland, Jr., in his article, "The Search for Significance," in the June *Register* and *Leader* wrote: "The church, which is committed historically to the preservation—indeed, the salvation—of the human spirit, has the task of reinforcing that spirit against its foes."

If our newly enlarged church is to maintain some degree of common understanding and group alertness to the problems inherent in achieving this goal, it is important that our national organization be set up in a manner to allow our church leaders to meet with each other with reasonable frequency. And by leaders I mean the minister of each church and lay leaders, as well.

Conferences we must have whereby there will be personal association and interchange of ideas and especially opportunity to develop some spiritual unity in this area of which Mr. Sutherland speaks. This means that a financial arrangement must be planned at national headquarters to make certain that all churches are represented at these get-togethers. Financial assistance must be provided for to make it possible for the weaker churches to have their ministers attend and for those at the greater distances to have their travel costs partially subsidized.

In the area referred to in Mr. Sutherland's quotation, America needs leadership. Of all religious institutions, our church is the one to provide this type of leadership. But we are not an autocracy. This leadership must come from a common spirit within our church and the leadership must function at the lowest church level—at the grass roots, so to speak. A national financial arrangement is absolutely essential to make this possible. I respectfully hope our national headquarters will give this problem important and successful attention.—WILLIAM T. HADE, *Stratford, N.J.*

'A Stimulating Source'

To the Editors: I have finished reading the Proceedings of the Unitarian Historical Society (1961) and desire a little space to urge more "new" Unitarians . . . to subscribe to this truly valuable and stimulating source of vital information. . . .

May I take just "another line" to commend all of the Unitarian and Universalist officers, representatives, and other "workers" for a truly magnificent job of co-ordinating and fusing the two organizations into one? This is evidenced . . . through the *Register-Leader*, . . . conferences, visiting professors, and in many other ways.

As an "older refugee from orthodoxy," may I express my extreme good fortune in *finally* having come into contact with the liberal religionists' point of view? It is truly one of the high points in my lifetime. — GEORGE H. DIRKSEN, *Fresno, Calif.*

'Superb New Magazine'

To the Editors: Let us congratulate you on the superb new magazine you are producing, both as to format and content. . . . —D. C. MC MILLAN, *Hutchinson, Kan.*

Advertisement Disturbs

To the Editors: I would like to congratulate you on the contents and format of the new publication, and I am looking forward to the coming issues.

I was, however, greatly disturbed by the advertisement of the American Humanist Association addressed to those who have "outgrown gods, saviors, and supernaturalism" because I am one who has not outgrown Emerson, John Murray, Channing, and Edward Everett Hale. Incidentally, by denying the fatherhood of God, the Humanists are depriving themselves of any logical basis for the brotherhood of man. . . . —F. ALDEN SHAW, *Birmingham, Mich.*

'Bring Back God, Jesus'

To the Editors: At the present I am *not* interested in spreading Unitarianism.

I feel that when Unitarianism was a dynamic and growing thing, it was because God and Jesus Christ were the mainspring of this religion. Today, too many people seem to have forgotten that basic concept and are thinking only of Unitarianism as a mental religion based on the brotherhood of man and salvation by character. To me, to be worth spreading, Unitarianism *must* have both.

I firmly believe that the church which doesn't bring people closer to God and Jesus Christ fails in its mission. I believe in salvation by character and the brotherhood of man. It is true that they are important, but I feel that they in no way take the place of God and Jesus Christ. After all, it is Jesus who has shown us the way to God—who, above all others, has shown us the right way to live.

If you really want to spread *true* Unitarianism, bring God and Jesus Christ—the Jesus as interpreted by the early Unitarians—back into our churches. *Then* the people will come. Without them, the people will leave—and rightly so. After all, our church is the house of God—*not* a lecture hall. . . . —ELIZABETH ABBOT SMITH, *Arlington, Mass.*

Welcome, Mary Blanshard

To the Editors: Just a short word to commend you for the return of Mary Blanshard.

I also indorse the suggestions of others that at least one page be devoted to a "Children's Corner."—RAYMOND MOSTEK, *Lombard, Ill.*

(Continued on page 18)

Open Forum

(Continued from page 17)

Twist on School Aid

To the Editors: I would like to see added to the resolution proposed by Mrs. Mary Blanshard, on Aid to Public Education, in the Mid-Summer number of the *Register* and *Leader,* the following:

AND WHEREAS: Unitarians und Universalists, as liberals, believe in the right of parents to have their children educated in any school whose educational standard is acceptable, public or private, which their consciences may dictate, it is manifestly unjust that those parents who chose to send their children to private (or parochial) schools should be required to contribute to the support of the public educational system which they are not using, and that they should be entitled to a tax rebate or other financial adjustment.—Q. G. WHISHAW, *San Luis Potosi, Mexico.*

Who Said It?

To the Editors: Since David Camp's letter in the December 1960 *Register,* I have been endeavoring to trace down the original source of the alleged Lincoln quotation which I had used in the Mid-Summer 1960 issue.

I first read this statement in the January 1960 issue of *Gilcrafter* and knowing the editor . . . to be something of a "Civil War buff," I accepted the credit line without question. Mr. Camp was justified in questioning the author of the quotation, but as he may have since found out, the answer is not so easily obtained.

Mr. [Sherman] Wakefield, on the other hand, is premature in denouncing the quotation as a forgery [Open Forum, June 1961]. To my knowledge, no Lincoln authority of publication has uncovered a forged Lincoln manuscript containing the quotation, and if Lincoln had spoken these words without text, any written copy would be a forgery. However, there is a little doubt, despite Mr. Wakefield's statement to the contrary, that this quotation can be traced back many years before 1943, and there seem to be conflicting opinions among authorities as to just who the originator might be. . . . —M. DANIEL BARNES, *Rockville Centre, N.Y.*

Keep Them Short

The *Register* and *Leader* regret that limited space makes it impossible to print all letters received. Priority will be given those which, in the editors' judgment, are of the most interest or concern to readers. No assurance can be offered that letters of more than five hundred words will be given any consideration for publication.

Can Man Help Inhumanity?

To the Editors: We sometimes mention "man's inhumanity to man." I ask, "Can man help it?" In man's inhumanity to man, he is only following the inevitable course in the "scheme" of things.

Big fish eat little fish; big animals devour smaller animals; all through all life there is only one way in which living matter can possibly survive, and that is by annihilating other living forms. When the only means of survival is by killing, taking other life, isn't there something wrong? Why should this be necessary?

. . . Man places himself at the pinnacle of all living creatures. Why? Is it because he has the power to survive because he can at the expense of any other form of life he wishes to consume? After all, it is man himself that says man is the best, not some other animal. . . .

The so-called man's inhumanity to man is not just that, and man should not be saddled with the blame for his cruelties. He just cannot help it, for it is a case of "kill or be killed" for survival.—EDWARD A. MARTIN. *Grand Junction, Colo.*

Analyses Thrill Reader

To the Editors: I have just finished reading the Mid-Summer issue of the *Register* and *Leader* and was thrilled indeed with the results of this merger. The high level of insightful analysis of some significant social problems in which there is an important moral and religious concern continues to delight this rabbinical reader, and I was pleased, of course, to continue to find Jacob Trapp's "Thoughts for Meditation," which always inspire. . . .

Congratulations on your new effort, and in accordance with the words of the ancient Hebrew prayer, "may you continue to grow from strength to strength."—RABBI ARTHUR GILBERT, *New York, N.Y.*

Boiling Us Down

To the Editors: Our joint fellowship needs a new name. Our present ten-syllable name [Unitarian Universalist] is absolutely hopeless for purposes of defining our goals, or describing our nature, or gaining the headlines—and it is terribly wasteful of time, space, and effort in writing and speaking.

The first requirement in merchandising a new product is to coin a name that is unique, meaningful, and easy to pronounce. Being new, it can be defined properly at the beginning, and it will continue to have the desired meaning.

The essence of our new fellowship, in my opinion, is Unity with Diversity, so these two concepts ought to be expressed in the name we adopt. Even though this is a very serious matter, I take the liberty of expressing my recommendation in verse:

Archaic in England is spellin'
But names are boiled down in the tellin'
  The city of Daventry
  Rhymes well with a pantry,
And another fair town is called Wellyn.

The virtues of England, we'll preach 'em
And wish we could more often reach 'em—
  The glamor and glister
  Of charming old Cirencester,
Or carvings in chapel of Beauchamp.

Some words we marvel at dumbly—
Are amazed when we hear the name
  Cholmondeley,
  And for most of us arch Yanks
  The family of Marjoribanks
Seems spelled in a manner most rumly.

So every humanitarian
Universalist Unitarian
  Should save time, toil, and trouble—
  Make just one name count double,
Saying I'm a Univarian.

—PHILIP L. ALGER, *Schenectady, N.Y.*

Our Covers Defended

To the Editors: I have been reading the criticisms in the Open Forum of recent covers of the *Register.*

Don't people these days know the value of symbolism? It may be a primitive expression, but it is a genuine yearning, a valid and beautiful motion of brain to hand; it is thoughts on the wind, leaves growing, one man's deep perception.

I wish I knew the author of these covers. Their messages came through to me loud and clear at once. Perhaps their critics will take another look.—MARY VOLKMAN, *Concord, Mass.*

Perspective

Philosopher Explains His Personal Faith

THE FAITH OF A HERETIC. By *Walter Kaufmann. New York: Doubleday & Company, Inc. $4.95.*

This is the hard-hitting personal statement of his own faith and the reasons for it, by Dr. Walter Kaufmann who teaches philosophy at Princeton University. A product of both Judaism and Christianity, he has rejected both. In his chapter on honesty, he explains his approach and begins a devastating indictment of both popular and "higher-level" religion.

He examines trends in philosophy and finds philosophers tending to avoid the great questions in favor of bite-size bits which can be studied with some pretense of precision. He subjects to his criticism and searching analysis the philosophers and theologians whom he most respects, and finds them wanting in matters where careful honesty of thought and expression would appear to be most important.

Catholicism, Protestantism, and the major theologies of today as well as those of the past, are subjected to searching examination. All are guilty of a double standard: they examine the doctrines of others by standards from which they unconsciously exempt themselves.

Christianity and the Christian Scriptures in the Bible are contrasted with Judaism and the Jewish Scriptures and shown as sharply inferior. Modern Christianity—indeed, Christianity throughout most of its history—has been a religion which promptly watered down the insights of its outstanding figures. Even Christianity's outstanding figures, though, suffer sharply by comparison with the significant persons of Jewish prophecy.

In the development of his own faith, Dr. Kaufmann considers critically: philosophy, theology, Old and New Testaments, Jesus and Paul, Aquinas, Luther, Calvin and Schweitzer, and other theologians who merit consideration. He examines various concepts of morality and religion, and makes a vigorous case for reason—opposing its discrediting by the existentialists. As his own choice of virtues, he presents aspiration-with-humility, love, courage, and honesty.

ROBERT WESTON
First Unitarian Church, Omaha, Neb.

Unusual Autobiography Is Recommended

IN SEARCH OF MYSELF. The Autobiography of D. R. Davies. *New York: The Macmillan Co. $3.50.*

This is the story of a man's search for something in life that would explain and give direction to the vagaries of his existence. It is a severely personal, yet sketchy, account of an introspective and often self-effacing man who participated in many of the theological and political skirmishes of the twentieth century.

At various times in his life, Davies was a Unitarian theological student, a Congregational minister, a miner, a writer, an editor, and at nearly all times a strong socialist. Finally—and this brought him peace—he became a priest of the Anglican church.

One after another of his new "truths" failed him and left him unsatisfied, until "...continually driven to seek something, not yet in being, with which [he] could identify himself..." he confronted the horrors of the Spanish Civil War. The confrontation brought to him the realization of man's complete powerlessness and his inherent evil. Thus began Davies' road to Canterbury, a road that gave him direction and brought to a close the journey he had been taking.

The book is not an attempt to convert the reader, but to explain the author. Religious liberals probably will not hasten to read it, which will be their loss. Here is an opportunity to know quite intimately the thoughts, activities, and inner feelings of an unusual man, who (though he himself denies it) lived a life of merit.

CHARLES STEPHEN
Unitarian Church, Lincoln, Neb.

Six-Way Discussion Makes Unique Book

LIFE: Its Dimensions and Its Bounds. *By Robert M. MacIver. New York: Harper & Brothers. $3.00.*

Presented in dialogue form, this book takes its readers on an intriguing pilgrimage among the wide-ranging minds of six men, trained in the disciplines of biology, archeology, financial management, physics, anthropology, and geography. The half dozen principals in the Socratic discussion meet at the annual meeting of a professional society in mid-winter. The stimulation of their conversation impels them to continue it on a Maine holiday the following June.

They roam far and wide in talking about the what and why of knowledge, the criteria of life, the discoveries of modern science, and life as a creative power. The discussion is provocative and informative. Dr. MacIver goes beyond his own area of sociology and, with real empathy, reads himself into the mind processes of his representative questioners.

Life: Its Dimensions and Its Bounds is a valuable addition to Ruth Nanda Ashen's distinctive and often distinguished series, *World Perspectives.* Both she and Dr. MacIver are to be congratulated for this notable contribution to current scientific thinking.

CARL HERMANN VOSS
New England Congregational Church, Saratoga Springs, N.Y.

Author of 'Pilgrim's Progress' Described

JOHN BUNYAN. By *Ola Elizabeth Winslow. New York: The Macmillan Co. $5.00.*

John Bunyan is a figure of the past who is of perennial interest, even to those who have never read *Pilgrim's Progress.* In an age of crisis and tension not unlike our own, Bunyan saw religion as a reality cutting through confusion and speculation. He preached a faith which stressed the enduring importance of the individual. Although his theology may not speak to us, his life offers insights from which we can profit.

That life has been well told by Ola Elizabeth Winslow, who won a Pulitzer Prize for an earlier work, *Jonathan Edwards, 1703-1758.* She gives us a personal picture of Bunyan as a common man who was a persistent non-conformist. He was forever a rebel, but he was not wrapped solely in the art of rebellion. He suffered for his convictions and matured through suffering.

Miss Winslow does not separate Bunyan from his times to give us the familiar cameo in isolation. Instead, she shows him as part and parcel of the economic and political turmoil of the seventeenth century. He was a common man identified with the common people. Indeed, to me the strength and creativity of this volume lie in its author's unfolding of the conditions under which ordinary people endured their existence.

The text is admirably supplemented by detailed notes, a list of Bunyan's published works, a comprehensive bibliography, and an excellent index.

ARNOLD CROMPTON
First Unitarian Church, Oakland, Calif.

Judaic Source Book Is Good Reading

THE REST IS COMMENTARY. *Edited and Introduced by Nahum N. Glatzer. Boston: Beacon Press. $6.00.*

Histories of the Jews have appeared that omit all references to Judaism from the end of the Bible to the rise of modern Zionism. There is an extraordinary ignorance, among both Christians and Jews, about the vast literature produced by Jewry in the early centuries of the present era—through the entire medieval period (even during times of savage oppression) until today. Yet no other body of writings exceeds the Jewish in wisdom, piety, and eternal value.

The Beacon Texts in the Judaic Tradition aim, in three projected volumes, to supply source books that will remedy such a hiatus in the general knowledge. The first comprises literature from the Second Temple to the close of the talmudic age, circa 550. It contains quotations from the Apocrypha, Philo of Alexandria, Josephus, the Talmud, the Midrash, and also the late discoveries in the caves of Qumran. All the material is illumined by the introduction and notes of Dr. Glatzer, a brilliant historian and anthologist who heads the department of near eastern and Jewish studies at Brandeis University.

The subjects comprise divine and human wisdom, religious freedom (the Maccabean story), religious observance, prayer, peace, brotherhood, prophecy and hope, and all the attributes of the good life and the inquiring mind. If non-Jews surmise that all this is of no concern to them—that theirs is a faith completely unique—let us first quote the editor's assertion, citing Professor Harry A. Wolfson: the "Philonian system provided the intellectual basis for the religious philosophy of Christian antiquity and the middle ages." And add: "The principle of rationality and order is as much Hebraic as it is Greek."

The Rest is Commentary also contains defenses of Judaism, notably in the writings of Josephus. Thus: "All our actions and studies and words have a connection with piety towards God"; and "Our legislator has expressly forbidden us to jeer or rail at gods recognized by others, out of respect to the very name of God." Or the words of the Talmud: "Even a gentile who engages in the Torah [religious study]—lo, he is like a high priest."

Thus, what Dr. Glatzer has done may be expressed in the form of one of his rubrics: Interpreting Jewish Faith to the World. He has achieved much more than this, however. The quotations have been chosen for their intrinsic interest as well as their wisdom and exposition. One can read the compilation as a literary tour de force instead of as a tract. It is a book of source material so well done that one will await with impatience the companion volumes on the medieval and modern periods.

ABRAHAM BURSTEIN
Jewish Academy of Arts and Sciences

Able Work Surveys Niebuhr's Thought

THE THOUGHT OF REINHOLD NIEBUHR. *By Gordon Harland. New York: Oxford University Press, Inc. $6.00.*

Conscious imitation is the highest form of flattery. If Reinhold Niebuhr is capable of embarrassment, this sincere and competent defense should give him a pleasant blush. Many times Gordon Harland speaks "as if he were" Niebuhr, so able and concise is his presentation of Niebuhr's thought (now in its nineteenth volume). The Gargantuan task of putting this vast literature and complex thought into a single volume has been accomplished.

The fabricated milieu of neo-orthodoxy remains intact as the structure of thought that it is—several degrees removed from present reality. The claim of a revolutionary impact upon modern thought remains half true. The questions asked are more real than the answers offered.

ROBERT HENRY HOLMES
First Parish Church, Bedford, Mass.

Century-old Book by Emerson Discussed

EMERSON ON RACE AND HISTORY: An Examination of *English Traits. By Philip L. Nicoloff. New York: Columbia University Press. $6.00.*

In 1856, Ralph Waldo Emerson brought out *English Traits,* a series of essays containing his observations of England and the English. Believing that literary scholars and critics have not given *English Traits* the attention it deserves, Philip L. Nicoloff has prepared a detailed study and careful critique. He explores the basic ideas of the book, and he attempts to indicate the place it occupies in Emerson's thought.

What Emerson wrote was not a travelogue, not a "casual assemblage of observations made along the way." The book described his conception of the English character, as well as the geographical selection and biological evolution which produced it. It also included his understanding of the development of civilization, in terms of a unique destiny implicit in each "racial seed," together with a continuous system of national cycles of emergence and decline. In short, the book was a full-blown philosophy of race and history.

Professor Nicoloff has worked with a painstaking and praiseworthy thoroughness in citing the sources of Emerson's ideas and comparing his conclusions to those of present-day philosophers, particularly Toynbee. The product is a detailed and learned dissertation.

In our time, however, Emerson's philosophy of history seems unrealistic; his ideas of race (e.g. "Upon the Negro and the Indian, how much education has been expended in vain!") long since have become obsolete.

While this is an excellent piece of work, it seems to throw the spotlight on the transient rather than the permanent in Emerson's thought. Or it shows us that Emerson, as the Sage of Concord himself said of Landor, "has written longer than he was inspired."

KENNETH R. WARREN
Unitarian Congregational Society of Barnstable, Mass.

City Seen Through Centuries to Today

THE CITY IN HISTORY: Its Origins, Its Transformations, and Its Prospects. *By Lewis Mumford. New York: Harcourt, Brace and World, Inc. $11.50.*

This volume is a brilliant contribution to the understanding of human development, using the city as its core. Mr. Mumford, long a noted pioneer in the field of urban affairs, has expanded his earlier work, *The Culture of Cities,* into the present volume. Into it he has poured the vast learning, individual voice, and humanism characteristic of his work.

He portrays the origins of the city and its transformation in the last 5000 years. He reinterprets the city's beginnings and traces the succeeding urban cultures—Egypt, Asia Minor, Greece, Rome, the towns of the Middle Ages, and the emerging factory centers, concluding with the present period of metropolitan areas. He also makes predictions important to both the policy-maker and the citizen.

CHARLES M. HAAR
Harvard University Law School

Woodcuts Portray Bible Stories

PICTURES FROM A MEDIAEVAL BIBLE. *Commentary by James Strachan. Boston: Beacon Press. $3.50.*

Pictures from a Mediaeval Bible contains 102 woodcuts reproduced from one or the other of the two Cologne Bibles published between 1478 and 1480. The woodcuts have real medieval charm.

This reviewer recalls the Sunday afternoons of her childhood spent poring over her grandmother's Bible with its less artistic pictures. One wonders how much of the older generation's knowledge of the Bible came from such experience. Clearly illustrated Bibles appeared before the day of widespread literacy, and much of medieval biblical knowledge must have come from pictures.

Perhaps *Pictures From a Mediaeval Bible,* with Strachan's commentaries, would educate both today's children, who will be fascinated by the pictures, and today's parents who must turn to the Bible to answer the children's questions. For the biblically illiterate each picture gives references to the passage illustrated.

DOROTHY T. SPOERL
UUA Department of Education

Recent History Can Inform Liberals Now

THE CROSSROADS OF LIBERALISM: Croly, Weyl, Lippmann, and the Progressive Era, 1900-1925. *By Charles Forcey. New York: Oxford University Press. $7.00.*

Here is a splendid book that liberals (religious and political) ought to read. The "crossroads" is the period during and following World War I. The author's approach: to study American political liberalism in this century by viewing the careers of three of its spokesmen—Herbert Croly, Walter Weyl, and Walter Lippmann. These three intelligent, concerned, and honest men "tried to prove that both prosperity and freedom in a capitalistic democracy could be preserved by a reformist middle class." Their liberal dream was wrecked when their faith in nationalism, which had attracted them first to Theodore Roosevelt and later to Woodrow Wilson, led them into the madness of the first World War and the confused world that survived it.

In the study of these men and the fate of their ideas, much valuable material is brought to the attention of the modern reader. The book is crammed full of good meat and written for pleasant reading. The challenge of the last sentence is the immediate problem before us in this world of revolution: "... even after the passage of four decades most Americans have yet to learn how democracy can be made the source not only of liberty but of creative social change."

RALPH COOPER BAILEY
Hollis Unitarian Church, New York

Minister Hits Book on Ministry as Career

THE CLERGY AND WHAT THEY DO. *By Hartzell Spence. New York: Franklin Watts, Inc., $3.95.*

This book is one of a series written for young people, outlining the duties, training, and advantages of various professions. I can only say, after reading Mr. Spence's contribution to the series, that I am glad his book did not fall into my hands when I was considering the ministry. If it had, I now would be plying some other trade.

The book is written in the worst kind of journalese. It treats of the ministry in a most superficial and misleading manner. It is pervaded with a sticky-sweet kind of piety and a sanctimoniousness which unfortunately is characteristic of much popular religion today.

It is possible that the book might have value for those of a certain religious persuasion, though I doubt it. Unitarian Universalist ministers and parents would be well advised to keep *The Clergy and What They Do* away from any young pople they are hoping to interest in the ministry.

WAYNE SHUTTEE
Unitarian Society of New Haven, Conn.

Retirement—to What?

CHAIRMAN OF THE BORED. *By Edward Streeter. New York: Harper & Brothers. $3.95.*

This is good high comedy, and like all the best comedy it comes within easy hailing distance of tragedy on some of the curves. One could object to the pun in the title: this is a serious story of a real life situation, at bottom. Graham Crombie, founder and head of the best investment counseling house in the country, is by no means bored. He is frustrated sometimes....

When a man has run with the Wall Street wolfpack most of his life, what can he look forward to upon retirement? Why, naturally, a place in the sun, a vine-covered cottage by a running brook in the country—what else? Except that, well, as Joe Beam put it, "A fellow has to be working toward an end or he'll find himself weaving baskets." It would be a dirty trick to give away the story, but here's a worthwhile, thoughtful book (accompanied by laughter) for anyone who has retired, is about to retire, or has ever given serious thought to the life after retirement.

STAFF REVIEW

Construction Book Can Help Churches

IT'S THE LAW! *By Bernard Tomson. Great Neck, N. Y.: Channel Press, Inc. $7.50.*

The subtitle of this volume reads, "Recognizing and Handling the Legal Problems of Private and Public Construction." It is advertised for architects, engineers, contractors, and attorneys.

The book has relevancy for any church engaged in new building or extensive renovation. It is not a substitute for competent legal counsel, but there is so much in it that any building committee would be well repaid (perhaps in substantial dollars) to examine its contents, no matter how good the church's legal adviser.

It's the Law! is a specific book whose points and arguments are backed with specific court decisions on everything from architects' fees to construction guarantees and from governmental rules to mechanics' liens. Liability insurance, construction bids, architect and contractor rights and liabilities, restrictive covenants, property restrictions are among the concerns.

The publisher claims the first book publication of sample form agreements. Standard agreements are analyzed, point by point, and new and improved clauses suggested on the basis of court decisions.

Much that is in the book, of course, does not immediately affect church construction, but much does, and I know of no other volume which contains this information.

Bernard Tomson is a Nassau County District Court judge, and a lecturer on architectural law at Pratt Institute and the Massachusetts Institute of Technology. He is author of a monthly column for *Progressive Architecture* from which he has drawn material that forms the basis of this book.

ROBERT S. WOLLEY
UUA Department of Extension

Thoughts for Meditation

Edited by

JACOB TRAPP

And this shall be a sign unto you:
Ye shall find the babe wrapped in swaddling clothes,
lying in a manger.
And suddenly there was with the angel
a multitude of the heavenly host,
praising God and saying:
Glory to God in the highest,
and on earth peace, goodwill toward men.

Luke 2 : 12-14

Then he took him up in his arms,
and blessed God, and said:
Lord, now let thou thy servant depart in peace;
For mine eyes have seen thy salvation,
Which thou hast prepared before the face of all people.

Luke 2 : 28-30

And lo, the star, which they saw in the east,
went before them, till it came
and stood over where the young child was.
And when they saw the star,
They rejoiced with exceeding great joy.

Matthew 2 : 9-10

Special Starlight

The Creator of night and of birth
was the Maker of the stars.

Shall we look up now at stars in Winter
And call them always sweeter friends
Because this story of a Mother and a Child
Never is told with the stars left out?

Is it a Holy Night now when a child issues
Out of the dark and the unknown
Into the starlight?

Down a Winter evening sky
when a woman hovers
between two great doorways,
between entry and exit,
between pain to be laughed at,
joy to be wept over—
do the silver-white lines
then come down from holy stars?
Shall the Newcomer, the Newborn,
be given soft flannels,
swaddling-cloths called Holy?

Shall all wanderers over the earth, all homeless ones,
All against whom doors are shut and words spoken—
Shall these find the earth less strange tonight?
Shall they hear news, a whisper on the night wind?
"A Child is born." "The meek shall inherit the earth."

"And they crucified Him . . . they spat upon Him.
And He rose from the dead."

Shall a quiet dome of stars high over
Make signs and a friendly language
Among all nations?

Shall they yet gather with no clenched fists at all,
And look into each other's faces and see eye to eye,
And find ever new testaments of man as a sojourner
And a toiler and a brother of fresh understandings?

Shall there be now always
believers and more believers
of sunset and moonrise,
of moonset and dawn,
of wheeling numbers of stars,
and wheels within wheels?

Shall plain habitations off the well-known roads
Count now for a little more than they used to?
Shall plain ways and people held close to earth
Be reckoned among things to be written about?
Shall tumult, grandeur, fanfare, panoply, prepared
loud noises
Stand equal to a quiet heart, thoughts, vast dreams
Of men conquering the earth by conquering themselves?
Is there a time for ancient genius of man
To be set for comparison with the latest generations?
Is there a time for stripping to simple, childish questions?

On a Holy Night we may say:
The Creator of night and of birth
was the Maker of the stars.

Carl Sandburg

(From Complete Poems, *copyright 1950 by Carl Sandburg. Reprinted by permission of Harcourt, Brace & World, Inc.)*

DR. KAPP CITES 'MOOD OF SPLENDID EXPECTANCY' AT INSTALLATION SERVICES FOR UUA PRESIDENT

Unitarian Universalists "march into perilous and untried tomorrows . . . in the mood of splendid expectancy," Dr. Max A. Kapp told a congregation attending the installation of Dr. Dana McLean Greeley as president of the Unitarian Universalist Association October 22 at Community Church, New York City.

Dr. Kapp, dean of the Theological School of St. Lawrence University, Canton, New York, preached the installation sermon. Dr. Marshall E. Dimock, UUA moderator, performed the act of installation. The Rev. Jack Mendelsohn, Jr., Boston, delivered the charge to the president, and the Rev. William P. Jenkins, Rochester, New York, the charge to the denomination.

The evening service was preceded by an installation dinner at the nearby Unitarian Church of All Souls for participants, members of the UUA Board of Trustees, and special guests.

Dr. Kapp said that "this celebrative moment gives opportunity to rejoice once more in the yoking of the two historic names *Unitarian* and *Universalist* in a bold, fresh enterprise of the liberal spirit."

"We propose," he said, "to revitalize and reconstruct the forces of liberal religion. We shall try to permeate our age, if we can, with the gospel of free-minded religion. We shall labor to form alliances with responsive people of many religious traditions and recognize their kinship with our own. We shall aspire to assist in the creation of a new moral awareness that will help to transform our times and release the spiritual energies which can mold the Beloved Community."

Dr. Kapp cited "three powerful influences which play upon our common enterprise" as "the latent power of the great liberating tradition," "the insistent challenge of our own era," and "the splendid expectancy of a significant future."

"Men who opposed tyranny and terror and brutality, men who espoused freedom and uttered new truth, men who have lived authentically at an inner depth of redemptive revelation, men who have profoundly discovered the meaning of love and beauty, men who have been caught up by the passion for justice and righteousness —they lend meaning to the great tradition, and they pour their meaning into our day. They march with us. . . ."

The demands of the hour, Dr. Kapp said, "give rise not only to anxiety but to creative release of new efforts."

"We are torn," he declared, "between the breath-taking possibilities of a new age and the apocalyptic terrors of intercontinental destruction. In the midst of stark dilemmas, we must make swift decisions. In the midst of degradations, we must uphold the dignity of the human spirit. Amid the crumblings of faith in life, in man, in God, it is required that we find faith and live faithfully. . . . The voices of futility and doom and despair are shrill and strident—and almost convincing. But we have not been able to act on the counsels of disaster; we have not been able to retreat from the struggle with destiny."

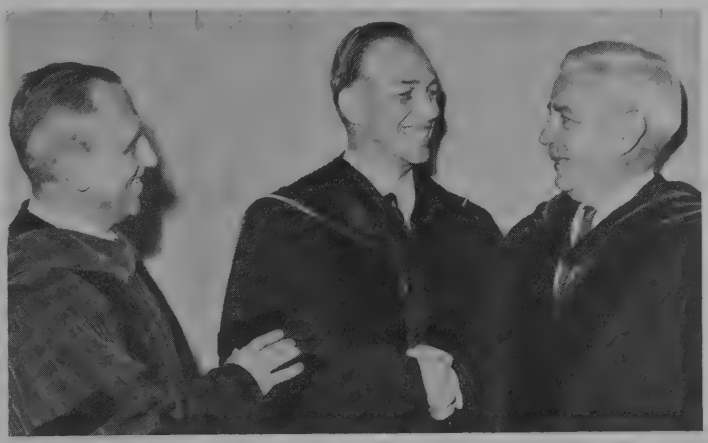
Dr. Kapp spoke of "creative tensions within our own fellowship between the humanists, the universal religionists, and the liberal Christians."

But, he said, "the healthy indication is that we are beginning to address ourselves with genuine seriousness to all aspects of the life of a religious community, including theology and worship and the inner life. The age-old problems of finding meaning in existence, of extending mutual aid, of realizing brotherhood, of deepening the bonds of the human family are before us. The splendid expectancy that we can make a new address to the human venture is also before us."

Other participants in the service included Dr. Donald S. Harrington, call to worship and invocation; the Rev. Donald W. McKinney, scripture reading; the Rev. Raymond C. Hopkins, responsive reading; the Rev. Robert Cummins, prayer of installation; and Dr. Greeley, benediction. Greetings were presented by the Rev. Fred Hoskins, secretary, General Council Congregational Christian Churches, and Rabbi Bernard J. Banberger, past president, Synagogue Council of America. Music was by the Community Church choir.

Members of the installation committee included Dr. Dimock, chairman; Mrs. J. Russell Bowman, the Rev. Seth R. Brooks, Mrs. A. Powell Davies, Dr. Carleton M. Fisher, Dr. Harrington, and Mr. Mendelsohn.

Approximately sixty-five persons attended the installation dinner, prepared and served by All Souls Guild. Speakers included the Rev. Malcom R. Sutherland, Dr. Homer A. Jack, Dr. Robert Killam, Mrs. Bowman, and David Connolly. Invocation was by the Rev. Leonard Helie and benediction by Spencer Lavan. The Rev. Walter Donald Kring presided.



DR. GREELEY CONGRATULATED AT INSTALLATION: Dr. Dana McLean Greeley (center) is congratulated at his installation as president of the Unitarian Universalist Association at Community Church in New York City by Dr. Max A. Kapp (left), dean of the Theological School of St. Lawrence University, Canton, New York, and Dr. Marshall E. Dimock, moderator of the association. (Associated Press Wirephoto)

ANNUAL FUND LAUNCHES FIRST CAMPAIGN FOR SUPPORT OF NEW U-U ASSOCIATION

The Annual Fund of the Unitarian Universalist Association has begun its first campaign to provide support for the activities of the association and other Unitarian and Universalist organizations. The goal is $785,000 in contributions from churches and fellowships.

Donald A. Field, chairman of the Committee on Fund Raising, said that the carefully budgeted UUA program will require at least $100,000 more than the total raised last year by both the United Unitarian Appeal and the Universalist Unified Appeal. The Annual Fund succeeds both efforts.

The UUA Board of Trustees, in a letter to member societies, warned that the unrestricted capital available to absorb any failure to raise the necessary funds is limited. It reported that if the Annual Fund were to fall short of its goal by as little as 15 per cent for three years, the unrestricted capital now available would be exhausted.

The Annual Fund this year will support UUA departmental operations, regions and state conventions, and such allied organizations as the Alliance of Unitarian Women, Unitarian Laymen's League, Society for Ministerial Relief, Unitarian Fellowship for Social Justice, Unitarian Universalist Ministers Association, and the Service Pension Society.

"I am convinced," Mr. Field stated, "that there is more than enough financial strength in each of our societies to provide for a strong local program and an equally effective UUA program."

He reported that the first large special gift to the Annual Fund, $15,000, was received early in the fall.

The fund campaign was planned at a September meeting of the Committee on Fund Raising with representatives of the Continental Campaign Committee in Cleveland, Ohio.

Thomas F. Peterson, Shaker Heights, Ohio, manufacturer, was named vice chairman for special gifts and Robert H. Mohlman, Indianapolis, Indiana, businessman, vice chairman for the church and fellowship campaign. A goal of $200,000 was set for the special gifts phase of the drive.

The fund campaign is sparked by the slogan, "Let's Open the Door to a Greater Tomorrow." A campaign brochure states:

"The Unitarian Universalist consolidation makes it possible for us to open the doors to a greater tomorrow. Our churches and fellowships are alive with energy. Uncounted numbers of free-minded men and women are eager to learn more about our 'religion of relevance.' Our church schools are bursting at the seams, and fresh young minds await our guidance.

"This exciting growth faces us with a challenge we dare not fail. The effectiveness of our movement must rapidly be increased to meet the imperative needs of the present and to consolidate the gains of recent years. Can we be equal to this challenge?

"We have the resources to meet these needs. We must make them available."

Associate Memberships Approved by Trustees

Three applications for associate membership in the Unitarian Universalist Association were approved by the Board of Trustees in October, and arrangements were made for acceptance of two others.

Liberal Religious Youth, the Alliance of Unitarian Women, and the Association of Universalist Women were granted associate membership. The board also indicated that applications of the Unitarian Laymen's League and the Unitarian Service Committee should be approved when formal requirements have been met, and referred the matter to the Executive Committee.

New Association Has 1,019 Member Groups

The new Unitarian Universalist Association included 1,019 member societies as of September 29, its Board of Trustees announced in a letter to members.

Of the 1,019 member groups, 660 are churches and 359 are fellowships. Fifty-nine of the fellowships had been formed in the past year.

The largest church in the denomination is the Church of the Larger Fellowship, which now has 3,375 adult members, the Rev. George N. Marshall, minister, reported. A total of 946 children are enrolled in CLF religious education courses. The CLF combines membership of similar organizations formerly affiliated with the American Unitarian Association and The Universalist Church of America.

Nine hundred fifty-eight of the 1,019 societies reported a total legal membership of 151,615. Total membership of 139,393 was reported by 636 churches and 12,222 by 322 fellowships.

New Designation Voted For Service Projects

The work of the Department of Service Projects of the Unitarian Universalist Association will be known as "Unitarian Universalist World Service" as the result of a vote by the UUA Board of Trustees in October.

The new wording was authorized "in the belief that this designation will gain the most desirable kind of attention for the . . . Department . . . in its external and internal fund raising endeavors," the vote stated. It will appear on letterheads and publicity material.

The vote authorized the UUA to "receive gifts and grants from interested churches, church groups, foundations, and individuals for specific projects such as the African Students Program, the support of the Association's fulltime staff, volunteers who work overseas, and other projects."

The department was authorized to continue the annual Christmas gift campaign and the Church School Friendship Program, provided that such fund solicitations be co-ordinated through the Fund Raising Department.

The trustees heard a detailed report on negotiations between the association and the Unitarian Service Committee, Inc., an autonomous organization, concerning co-operation in service programs and the avoidance of fund raising complications. The USC also conducts an appeal for support from churches and fellowships.

The board's negotiating committee was instructed to continue discussions "in the hope that a relationship may eventuate in which the USC carries out projects underwritten by foundations and grants, and the Association's Department carries out service projects financed primarily by the support of the churches and fellowships and their constituents."

$27,000 Appropriated To Fund New Hymnal

An appropriation of $27,000 from the Unitarian Development Fund was voted in October by the Board of Trustees of the Unitarian Universalist Association to underwrite the cost of printing the first 10,000 copies of a new hymnal.

The vote followed a report by Dr. Arthur Foote, chairman of the Hymnbook Commission (*see page 5*).

Dr. Foote said the new hymnal is expected to become available in 1963. He said the commission has not selected a name for the hymnal and welcomes suggestions.

Board Approves Guide For Forming Districts

A "Guide for the Development of Districts" was approved in October by the Board of Trustees of the Unitarian Universalist Association for immediate distribution.

The guide was prepared by a board committee. A draft was presented by Dr. Philip R. Giles, vice-president for field relations, who also inquired whether immediate recognition were possible for such districts as might be organized.

The board voted to encourage applications for the establishment of districts and instructed the Executive Committee to submit a plan for provisional recognition pending final action by the General Assembly.

The board also adopted the following Statement of Recognition, prepared by regional directors and state superintendents:

"The Board of Trustees of the Unitarian Universalist Association gratefully acknowledges the services rendered to the cause of liberal religion by the regional and state organizations of the former Unitarian and Universalist denominations.

"It further notes the extensive work now being carried on in this transition period by these regional councils, conferences, and state conventions and hereby recognizes the continuation of earlier relationships with them and further, with the approval of their governing boards, recognizes their designated executive staff officer as field representative of the Association, until such time as the intermediate organization of the new denomination shall be created and recognized by the Association.

"This interim recognition implies no change in the relationships which have existed in the past and shall not prejudice any determination of future roles and relationships."

Mexico City Fellowship Invites Correspondence

The Unitarian Fellowship in Mexico City has moved from the American Club to Elba 52, Apartment 4, Mexico, D.F. Because of its geographical remoteness from other Unitarian or Universalist organizations, it especially welcomes correspondence and visitors.

BOARD SETS UP PERSONNEL COMMITTEE TO ADVISE UUA PRESIDENT ON STAFF

A Personnel Advisory Committee of four members has been named by the Board of Trustees of the Unitarian Universalist Association as an outgrowth of the resignation of Dr. Ernest W. Kuebler as director of the UUA Department of Education.

The committee includes Dr. Marshall E. Dimock, UUA moderator and chairman of the board, as chairman; Dr. Donald S. Harrington, Mrs. J. Rusell Bowman, and William B. Norris. The vote of the board stated that the president of the association would consult the committee regarding personnel matters involving administrative and executive staff.

Dr. Kuebler's resignation became effective November 1. It first had been offered June 30 to Dr. Dana McLean Greeley, UUA president, to be effective in June, 1962, but had been tabled by the UUA Executive Committee. It was reconsidered at the board's October 5 and 6 meeting at Framingham, Massachusetts, at Dr. Kuebler's request. The board voted to accept the resignation "with reluctance and deep regret" and expressed "our respect and esteem for him." The new date of termination was set by Dr. Kuebler.

"During the discussion of Dr. Kuebler's resignation," the minutes state, "the Board also considered thoroughly the relationship between the principal executive officers and the Board. . . ." The vote on the resignation contained the following paragraphs:

"In accordance with the Bylaws of the Association, the President is the chief executive officer of the Association. At the same time he carries out responsibilities 'subject to the direction and control of the Board of Trustees.' (Art. IV, Section 2, Bylaws)

"The general responsibility for administration is thus shared between the President and this Board. Only the President can propose, in the first instance, the staff and personnel arrangements necessary for him to carry out his responsibilities. But given its policy role, it is highly desirable for the Board to make available to the President, on a regular timely basis, its collective advice and counsel regarding major personnel matters, over and above its more formal power to make the final decisions with respect to major appointments of personnel.

"To this end, and with the hope of preventing misunderstandings in the future, the Board has established, in concord with a previous recommendation of the President, a Personnel Advisory Committee . . ."

"The procedures followed in regard to Dr. Kuebler might have been more orderly and less disruptive," the wording of the vote continued, "if the Board had more fully exercised its role in conjunction with the President, and had there been available to the President such a committee as the Board has now created."

The vote also stated that board members "earnestly seek the advice and co-operation of all within our Association to find the best possible successor to Dr. Kuebler and to suggest how we can continue to make most vital our religious education program. Suggestions should be referred to the special committee, appointed jointly by the President and this Board, to seek a new Director for the Department of Education program. This committee will consult closely with the Advisory Committee to the Department of Religious Education."

The special committee to seek a new director includes the Rev. Malcolm R. Sutherland, Jr., chairman; the Rev. Gordon B. McKeeman, and Mrs. E. W. Thorn. Advisers to the commitee are Dr. Sophia Lyon Fahs, Leonard C. Mead, the Rev. John Baker, and Dr. Angus H. MacLean.

Responsibility for administrative conduct of the department's affairs has been placed upon the Rev. Raymond C. Hopkins, executive vice-president of the UUA, pending selection of a new director.

Religious 'Summit' Talks Proposed by Canadians

A call for a "summit conference" of world religious leaders on peace was received in October by the Board of Trustees of the Unitarian Universalist Association and referred to Dr. Dana McLean Greeley, president, for study.

The call was from the Western Canada Unitarian Region. Its resolution, as incorporated in the board minutes, stated:

"The Western Canada Unitarian Region Conference as religious liberals moves that all Unitarian-Universalist groups be urged to work towards a summit conference of religious leaders from all over the world to discuss world peace and to devise ways and means of working toward that end."

Action on Application Delayed

Action on application for membership in the Unitarian Universalist Association by the Florida Conference of Liberal Churches has been delayed by the UUA Board of Trustees.

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PROTEST PLUNGES VICTORIA, B.C., FELLOWSHIP INTO A PUBLIC CONTROVERSY ABOUT RELIGION

Unitarians of Victoria, British Columbia, found themselves the center of a religious controversy this fall as a result of their support for an attempt to eliminate a question about religion from city job application forms.

They were assailed publicly by a Presbyterian alderman as "anti-Christian"; defended by the Unitarian minister at Vancouver, British Columbia, and a local Baptist minister; quoted extensively in rebuttal to the alderman; and praised by the Victoria *Daily Times*.

After the Victoria city council defeated the attempt to eliminate the controversial question, an unidentified Unitarian lodged a complaint with the provincial Department of Labor. The provincial director of labor relations notified the city council that it was breaking the law by asking the question, and a full investigation was promised.

The controversy began when Alderman Michael Griffin prepared a motion to eliminate questions on race, religion, and national origin from the application forms. The Unitarian Fellowship of Victoria, with seventy members, and the Victoria Labor Council, with ten thousand, urged other aldermen to support the motion in order to avert any suggestion of discrimination in city hiring practices.

Alderman J. L. W. McLean, a Presbyterian minister, was quoted as saying during discussion:

"We must look at the sources of these letters. I suggest they are both biased.

"The first letter comes from the so-called Unitarians. They are made up of people who very definitely are anti-Christian. They are people who are opposed to the recognized forms of religion and don't want religion even mentioned. They are a rather noisy group that write letters to the press, but they are a very small segment of our population."

The city council refused to delete the questions by a five to three vote.

Alderman McLean's remarks brought an immediate defense from the Rev. A. Phillip Hewett, minister of the Unitarian Church of Vancouver, who said:

"I think the use of the epithet 'so-called Unitarians' indicates this is nothing but a smear campaign."

The Rev. Ralph Easter, president of the Victoria Ministerial Association, said:

"I don't agree, with all respect to Dr. McLean, that the Unitarians are anti-Christian. Technically speaking, I believe they are not Christians, but that doesn't mean they are anti-Christian."

Mrs. Mira Yarwood, president of the Victoria fellowship, denied it was anti-Christian and asked: "In any event, what has religion to do with it? If we were Jews, could we not voice our opinions to council without being ignored because of that?"

Dr. McLean refused to retract any of his remarks, but denied he had intended a smear. He reported that Unitarians recently had been offered the use of "our Kirk Hall for a public meeting in the near future." Dr. Lotta Hitschmanova, executive director of the Unitarian Service Committee of Canada, was scheduled to speak at the meeting.

Press coverage of the controversy and editorial support from Victoria's two daily newspapers, the *Colonist* and the *Times*, were heartening to the Unitarians. Wide publicity was given both sides of the controversy.

The *Colonist*, in an editorial, stated: "...a person's faith is a purely personal and in many cases a precious and individual prerogative. Even in a Christian civilization, a person of no faith has the same right to have his non-beliefs respected. There are legitimate avenues for the non-compulsive persuasion of such individuals to this or that denomination, but the city council is not one of them.

"It is recognized that an individual's political beliefs are his alone, and in the free Christian society to which we belong that it is an invasion of his freedom that he should be forced to disclose them if he prefers not to. How much more surely are a person's religious beliefs sacred to him alone."

The *Times* editorially supported Alderman Griffin's motion and rebuked Alderman McLean for his remarks about the Unitarians.

"In the first place," it asked, "who is he denigrating? As readers of this newspaper and many others know, the Unitarians are a group of people who extend the finest form of charity to those in need throughout the world. They make no exceptions on grounds of race, color, or creed in the help they give. They treat people in the high tradition of the Golden Rule, and they accept as a practising obligation the doctrine that they are their brother's keeper."

Dr. Glick to Leave USC For Position at Iowa U.

Dr. Frank Z. Glick, who has served the Unitarian Service Committee, Inc. more than six years as executive director, has submitted his resignation, effective by June 1, 1962, to become director of the School of Social Work at the State University of Iowa.

Commenting on Dr. Glick's resignation, Harry Van Cleve, president of the USC, said:

"The Unitarian Service Committee deeply regrets Dr. Glick's decision to resign. He has more than ably served the USC during the past six years, bringing to his position high professional skill, strong leadership, and exemplary administration. The record of USC achievement during his years as executive director testifies to his lasting success.

"On behalf of the USC and its Board of Directors, I wish Dr. Glick many more years of achievement in his new position, and I express to him our feelings of lasting friendship and of deep gratitude for his years with the USC."

News Editor Resigns To Join Peace Corps

Robert B. Johnson, news editor of *The Unitarian Register and The Universalist Leader,* resigned in October to join the Peace Corps.

Mr. Johnson was selected for training at the University of Michigan, Ann Arbor, in preparation for a project in Thailand.

If chosen for the project, Mr. Johnson will travel to Thailand early in 1962 to teach English.

Tabloid Marks Dedication Of Church at Schenectady

Dedication October 1 of the new church of the First Unitarian Society of Schenectady, N.Y., was marked not only by front-page coverage but by publication of a twelve-page tabloid section of the Schenectady *Union Star* devoted to the church and its activities.

The tabloid cover featured a photograph of the interior of the circular auditorium. The section contained twelve pictures and twenty-nine news stories, as well as twenty-five advertisements extending best wishes to the society.

Dr. Marshall E. Dimock, moderator of the Unitarian Universalist Association, spoke at the dedication. The Rev. William J. Gold is the minister.

The new church cost more than $500,000. It is fronted by a 200-foot reflecting pool with nine fountains. Unitarian House, across the street, will continue to be used for religious education classes.

Long Island Fellowship, Church Are Consolidated

Two Long Island member societies of the Unitarian Universalist Association have consolidated as the Unitarian Universalist Church of Central Nassau. The new congregation is meeting in a Protestant chapel at Mitchel Air Force Base.

The consolidation is a union of the Universalist Church of Floral Park and the Unitarian Fellowship of Central Nassau. The Rev. Kenneth J. Smith, who has been minister of the Floral Park church, is interim minister of the new organization.

The fellowship voted for consolidation September 29, and the Floral Park church, October 4. First services as a new society were held October 8; attendance included 152 adults and 58 church school children.

Disposition of the Floral Park church building was not announced. Relocation of railroad tracks and widening of a street had reduced the size of the church site.

Dairy Barn Is Home For New U-U Church

One of the two churches most recently affiliated with the Unitarian Universalist Association makes its home in a dairy barn.

The Unitarian Universalist Church of the North Hills, Pittsburgh, Pennsylvania, held its first services at the structure September 17. The Rev. Edward A. Cahill, newly arrived minister of the First Unitarian Church, delivered his first Pittsburgh sermon for the occasion.

The North Hills church was founded as a branch of the First Church in September, 1958. Its congregation has been meeting in a YMCA.

The new church has leased the dairy barn, reputed to be the largest in western Pennsylvania, and plans to convert it. Architect John Schurko, who will design the church, was quoted as saying: "Some of the best architecture is found in barns. The Bellwood Farm barn will be readily converted into a religious structure of simplicity and taste. We are fortunate to have found a site for our church in a very poetic setting."

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Richard Wilson Becomes UFSJ Executive Director

Richard Wilson, a newspaper man and magazine editor in Virginia during the past eleven years, has become the first full-time executive director of the Unitarian Fellowship for Social Justice, headquartered in Washington, D.C.

Mr. Wilson went to Washington from Richmond, where he had been editor of *Rural Virginia,* a monthly magazine for members of rural electric co-operatives in Virginia, Maryland, and Delaware. The magazine is published by the Virginia Association of Electric Co-operatives.

Earlier, Mr. Wilson had been a reporter and assistant city editor of the Richmond *Times-Dispatch* and a reporter for Norfolk and Newport News newspapers.

Born in Iowa and reared in Illinois and Michigan, Mr. Wilson was graduated from Northwestern University's School of Commerce and Medill School of Journalism. He is a member of Sigma Delta Chi, professional journalistic society, and Alpha Delta Phi, social fraternity.

In World War II, Mr. Wilson enlisted in the Army Air Forces and was commissioned in 1944. He served as a troop carrier pilot with the Fifth Air Force in the Southwest Pacific theater in 1944 and 1945.

Mr. Wilson is married and has three sons. He and his wife are members of the First Unitarian Church in Richmond. He is a member of the church's Board of Stewards and sings in the choir.

Mr. Wilson's appointment was announced by the Rev. O. Eugene Pickett of Richmond, UFSJ president. Mr. Wilson succeeds Mrs. Paul Blanshard, parttime executive director, who resigned.

Richard Wilson

Detroit News Photo

Judge Wade H. McCree, Jr.

Churchman in Detroit Named Federal Judge

Members of the First Unitarian-Universalist Church of Detroit, Michigan, are proud of Wade H. McCree, Jr., an active member of the congregation who recently was appointed to a federal judgeship by President Kennedy.

An additional reason for pride is the fact that Judge McCree is the first Negro to serve as federal judge in Michigan's Eastern District. He goes to the post from the Wayne County (Michigan) Circuit Court bench, where his 1954 appointment also was a "first" for a member of his race.

His seven years as circuit judge won him the approval of his colleagues, even those who had questioned his appointment as a political maneuver of former Governor G. Mennen Williams. The Detroit *News* recently quoted a fellow judge as saying, "He has no prejudices of any kind except in the interest of everybody."

Judge McCree, a 41-year-old graduate of Fisk University and Harvard University Law School, teaches a high school class at the Detroit church. His wife, whose family long have been members of the church, also has been active in religious education.

Is Your Church Budgeted For '62 General Assembly?

Don't forget to budget for your society's delegates to the General Assembly of the Unitarian Universalist Association, May 23-28 in Washington, D.C.!

That caution was urged by Waldo H. Graton, Jr., UUA director for committee services. He noted that many societies prepare their budgets at this time of the year.

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O Word of God incarnate, O Wisdom from on high, O Truth unchanged, unchanging, O Light of our dark sky, We praise thee for the radiance That from the hallowed page, A lantern to our footsteps, Shines on from age to age.

The Church from her dear Master Received the gift divine, And still that light she lifteth O'er all the earth to shine. It is the golden casket, Where gems of truth are stored; It is the heav'n-drawn picture Of Christ the living Word.

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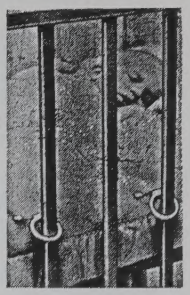

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Survey

THE MINISTERS

Albert Q. Perry installed at Church of the Mediator, Providence, R.I., October 1.
Hvezdon Kafka installed at Pittsfield, Mass., October 8.
Richard F. Boeke called to Flushing, N.Y.
Herbert Hudson called to Utica, N.Y.
James W. Mott called to Harrisville, R.I.
Darral R. Repp called as interim minister to Palo Alto, Calif.
Robert Whitman (Congregational) called to Northfield, Vt.
Jack C. Loadman appointed director of Worcester County Center for the Blind.
Samuel A. Wright, Jr. appointed to the faculty of Starr King School for the Ministry.
E. King Hempel, Jr. and **Weston A. Stevens** granted ministerial fellowship.
Ernest Charles Smith died September 29.

CHURCHES

Unity Church of St. Paul, Minn. Dedication of a bronze plaque in memory of Frederick May Eliot, former president of the American Unitarian Association who served the church from 1917-1937, in a special service October 1.
The Universalist Church of Joliet, Ill. One hundred twenty-fifth anniversary, October 15-22.
The Unitarian Society of Cleveland (Unitarian-Universalist). Tenth anniversary Charter Day dinner, October 16.
Lake Region Unitarian Fellowship, Inc., Lakeland, Fla. Dedication of new building, October 22.
First Universalist Society of Barre, Vt. One hundred sixty-fifth anniversary October 27, celebrated with special service and open house.
King's Chapel, Boston, Mass. Two hundred seventy-fifth anniversary dinner, November 15.

New Churches

Starr King Unitarian Church, Hayward, Calif.
Unitarian-Universalist Church of the North Hills, Pittsburgh, Pa.

New Fellowships

Unitarian Fellowship of North Central Iowa, Mason City.
Lewis-Clark Unitarian Fellowship, Lewiston, Idaho.

CONFERENCES

October 12-15 Fall meeting, Central District Conference, Pacific Coast Unitarian-Universalist Council, Berkeley, Calif.
October 19 Annual meeting, Maine Unitarian Association, Augusta.
October 20-21 Conference, Abraham Lincoln Area Conference, St. Louis, Mo.
October 21 Annual meeting, Rocky Mountain Area Council, Denver, Colo.
October 22 Fall rally, Massachusetts Universalist Convention, Milford.
October 29 Annual fall meeting, Essex Liberal Religious Conference, Salem, Mass.
October 29 Fall meeting, Plymouth Colony Conference of Unitarian Universalist Churches, Scituate, Mass.
November 3-5 Fall conference, Ohio Valley Unitarian-Universalist Conference, Miami Valley Unitarian Fellowship, Dayton, Ohio.
November 17-18 Conference, Pacific Southwest Unitarian Universalist Conference, Santa Barbara, Calif.

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The Annual Meeting of The Doolittle Universalist Home for Aged Persons, Inc., will be held at the Home on Wednesday, January 24 1962 at two o'clock in the afternoon: to hear reports of the officers, to elect officers and Trustees for the ensuing year, and to transact other business that should legally come before it.

LOUISE P. INMAN, Clerk

BOSTON, MASS. — ARLINGTON STREET CHURCH, opposite the Public Garden. Rev. Jack Mendelsohn, Minister. Sunday Morning Service, 11:00 A.M.; Church School, 10:15 A.M.; High School Age Group, 2:30 P.M.; College Age, 1:15 P.M.; Young Adults, 6:00 P.M.; Regular Tuesday Program: Chapel Services, 6:00 P.M.; Community Supper, 6:45 P.M.; Public Forum, 8:00 P.M.

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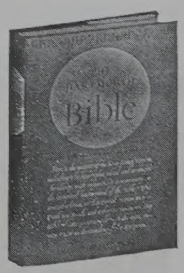

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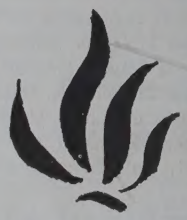

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